A Neceſſary Vindication

Of the Doctrine of

PREDESTINATION,

Formerly aſſerted.

TOGETHER,

With a full *Abſterſion* of all *Calumnies*, caſt upon the late *Correptory Correction*, by one who highly pretends to *Philanthropie*, whileſt he doth moſt inhumanely and barbarouſly traduce his Neighbour, as alſo moſt Reformed Authours.

By

William Barlee, Rector of *Brock-hole* in *Northamptonſhire.*

Auguſt. *de orig. animæ L. 2. C. 2. Valde ſunt noxia prava diſertæ, quia hominibus minus eruditis, eo quod diſerta ſint, videantur eſſe vera.*

Idem *Serm. ad fratres in Eremo.*

Propter nos, Conſcientia noſtra ſufficit nobis: propter vos, fama noſtra non pollui ſed polleri debet in vobis. Tenete quod dico, atque diſtinguite. Duæ ſunt res, Conſcientia & Fama: Conſcientia neceſſaria eſt tibi Fama proximo tuo. Qui fidens Conſcientiæ ſuæ negligit Famam ſuam, crudelis eſt: maximè in loco iſto poſitus, de quo dicit Apoſtolus, ſcribens ad diſcipulum ſuum: Circa omnes teipſum bonorum operum præbe exemplum.

LONDON,

Printed for *George Sawbridge*, at the *Bible* on *Ludgate-Hill*, 1658.

To the very Reverend, my much Honoured Friend, *John Conant*, D. D. Dr. of the Chair in *Oxford*, and the most worthy Rector of *Exeter* Colledge there.

SIR,

I *Have thus long purposely forborn to give you particular thanks for your most respective incouraging Letters, with which you were pleased to grace me, whilest I was labouring in this my work, because I thought it to be my bounden duty for to do it, by offering in a more open way,* the whole *of it unto you, so soon as ever it should be finished. You stooped exceedingly low, when you thought any of my former labours, extremely vilified by some, worth your perusal; but much lower, when you could find any thing in them worth your* Commendation. *It is easie to be discerned, that the altitude of your* parts *and* place, *which latter is not so much an honour to you, as it is honoured by you, have not made you* supercilious, *against those of a far lower* form, *both in* gifts *and* station. *Most modest* Sir, *let him without your* indignation *say it, and be believed in it, (who yet was never so sordidly unhappy, and trusts, never shall be, as for self-ends to be a* Spaniel *to the gallantest of men) that I hardly know any mere* individual *alive upon the face of the Earth, unto whom, under God, I would more desire to approve all my* Travai's, *or by whom I would more willingly be* censured *for any of my*

miscarriages about them, than by your self; and that because of those transcendent excellencies of vast Learning, *of* unfaigned piety, *of* graceful gravity, mixt with sweet moderation, *which every one who knowes you, will blesse God for appearing to be in you, far sooner than with any the least* ostentation, *you will own them to be in your self. Upon this* account *and* score *alone it is, that I make it my humble and earnest request unto you, that you would take* full liberty, *most* freely *and* boldly *to censure, whatsoever you shall in this, or in any former work, find enormiously* peccant *against either the* grounds of true learning, *or against* the holiness, or goodness of the cause *defended by me, or so much as (all circumstances duly pondered & cast up) against the* parts, place, or person of my Adversary. *The more severe* Critick *you shall prove against me, in case of my demerits, the more I will promise perpetual thankfulness unto you, and, upon a clear discovery, amendment of all faults, to the utmost of what my* Antagonist, *by way of* satisfaction, *can wish for from my hands. Indeed by the* exuberancies *of my* passions *against him here and there, (and, as yet I think, not without just cause) it may easily be discerned, that I am not much transported with that vulgarly taking Opinion, that now adayes* English Hereticks are only to be killed with kindness; *but if any but from a too* obvious *and* facile *a mistake of my* style, *shall so far mistake the* Temper *of my affections towards any thing that is commendable and extremely gallant (as many things are) in the parts of my Adversary, he puts a foul* Sophism *upon himself, and* miserably *mistakes me. I should be full sorrowful, if any should* value *more what is* prayse-worthy *in him then my self, or any be more* solicitous *of every thing he ought to set a prise upon, as upon his* soul, his fame, *his very outward* safety, *than my self. All my grief about him (the Lord he knowes I speak truth in it) is, that being what he is as to divers* rare excellencies, *he should in the imploying of them, be so little* Christ's, *and in him* Ours. *Let him but once, I will not say by a number of* holy humble, learned unbiassed Orthodox Divines, *but even by one such, be declared to be free from being a* back-friend to true Religion, in the purity and power of it, to be no studious Calumniator of the greatest Luminaries in the Church, *to be no* undermíner of necessary Reformation, *and then I will promise him*

Talis cum sit utinam noster esset.

him to make (if need be), upon my knees, *an open* penance, *for all the wrongs, which it ſhall appear I have done him. Till then, I muſt think it no unreaſonable thing, to beg of* ſtrangers, *that they would allow me to know my Adverſary* neer hand, *better then others can do at a diſtance, and to call to my mind, what I have long ſince learned,* Amicus *Plato,* amicus *Socrates,* ſed magis amica veritas. *I am ſory, that in this 2d* reply *by his fierce appearing againſt almoſt all ſorts of* Reformers, antient and modern, *he hath enforced me more largely to appear againſt him in my* Apologetical firſt part *of the work, than at firſt I had projected. If the preſent age do not, I wiſh after ages never may feel, how neceſſary it was, for me ſo to do. Sure I am, ſome very* Learned and good men, *have thought it worth their pains elaborately to lay open the deſigns of ſuch as are of his* party, *and whoſe ſteps he is ambitious to follow, in the loading of the beſt Reformers, with* foul Calumnies. *If any be otherwiſe minded, by an eaſie* Tranſition *from the firſt part, to the ſecond (which are therefore purpoſely kept diſtinct) they may relieve themſelves from any thing, the preſent uſe whereof, they may not know.*

Hippol. Fronto contra commentat. H. *Grotii. Sam. Mareſius* contra eundem multis voluminibus.

In the ſecond part of this my work, which is purely Doctrinal, *I truſt you will find ſome care taken in the* management of the truth, *in the making good of all* former Charges *brought in againſt the Adverſary, in the anſwering of any thing conſiderably material and* Argumentative.

If all be not done ſo exactly as I could have wiſhed it, or as the Gravity *of the Cauſe doth require, I cannot be blamed for want of* endeavours *to do it, but for want of* skill *and* power. In magnis voluiſſe ſat eſt. *It may be enough for ſuch an one as my ſelf have diſcovered, and ſome way to have broken the forces of my* Adverſary, *and to leave a more* perfect Conqueſt *over him, to* ſome *greater* Champions *in the Church by whoſe ſtronger* Doctorall Arms, *the Adverſary, notwithſtanding the heighth of his* Spirit, *may be willing to* acknowledge himſelf to be beaten, *which God grant. I hope, what I have done, will not be altogether* unwelcome *to you, becauſe for the* main of it, *I am ſure I preſent you with nothing, but what you have much more learnedly aſſerted your ſelf, upon ſeveral* publick occaſions, *and what you will own have been the* known Tenents *of your moſt renowned* Predeceſſors,

Dr. *Holland*, D. *John Reinolds*, Dr. *Abbots*, D. *Prideaux*

ceſſors, *ever ſince the* Reformation *of our* Engliſh Church. *Now that the God not only of all* efficacious, omnipotent, wonder-working grace, *but of all* love *and* peace *too, would be pleaſed at laſt, to make up all our woful differences*; *which are* wide as the Sea, *and who can ſtop them? That he would be intreated by the Lovers of* truth and peace, *to remove out of the way, all thoſe* ſtumbling-blocks *of* Advantages, *which men* unhappily learned, *do* ſtumble *at, and which,* (*as a great man once wiſely obſerved,*) *make it far more eaſie to them, to oppoſe* Religion, *then for others to defend it. For Religion having in it ſomething which is above the capacity of mans underſtanding, it is no difficult thing to contradict ſuch a belief, by humane reaſon. Would to God we might once be of one heart and way, in the great matters of our God, that God's people might attain to more* edification, *with leſſe din, and great noiſe of diſputes. No good man knowing you, doubts, but you do ſtrenuouſly labour in all your* Diſputations *againſt error, for to bring matters to this. If, Sir, you will be pleaſed to pardon this my ſo* bold and unuſual *addreſs unto you, upon this ſo* ſolemn an occaſion, *I hope by the ſtrength of that grace of my bleſſed Lord and Saviour, which in ſome weak meaſure, I have defended, to labour for after times, more in the* Confutation *of all* Pelagianiſm *and* Arminianiſm, *by the beſt, the moſt gracious and Chriſtian* Mediums, (*a*) Practice, Prayers, *and* Teares. *The Lord his bleſſing be ever upon your* pious pains; *He long continue you to be what you are, a* glory *and* Ornament *to the* Church, *to the* Chair, *and your* Hou'e. *Thus prayeth he, who hopes to continue,*

Velleroy in his Councellor.

(*a*) Rarius de dogmatibus Chriſtus diſſeruit; ſæpius, imo vero ubique & ſemper de vivendi ſinceritate. *Chryſ.* in Matth. 20. Hom. 65.

Your ever moſt obliged Friend, and Servant,
WIL: BARLEE.

Brock-hole, Auguſt 24. 1657.

Chap.

A Letter written to me by Doctor Bernard, *Preacher to the Honourable ſociety of* Gray's-Inn, London; *in anſwer to ſome paſſages in Mr.* Piercys *Philanthrophy, affirming a change of opinion in the late Arch-Biſhop of* Armagh *a little before his death, in ſome poynts controverted between us.*

Worthy Sir,

I Am much your debtor for thoſe undeſerved reſpects to me in your Letter being altogether unknown. But more eſpecially for thoſe large expreſſions of your affection to the late *Arch-Biſhop of Armagh*, and the readineſſe to clear him from ſome aſperſions publickly caſt upon him by one Mr. *Thomas Pierce* in his anſwer to a book of yours. Two Eminent men of each *Univerſity*, before I heard from you, had ſent unto me for their private ſatisfaction. And now upon your Letter and directions I have viewed the ſeverall paſſages tending that way, *Chap.* 1. *Sect.* 3. 5. *Chap.* 3. *Sect.* 17. 7. *Chap.* 4. *Sect.* 13. which in ſumme I find amounts to this, *viz. That the late Primate of* Armagh *was, though a late, yet a ſerious Convert. And affirmed a little, or not long, before his death to ſeverall perſons, that he utterly rejected all thoſe opinions of* Calvin. *That there were evident markes of a Change in him. That a little before his death he profeſſed an utter diſlike to all the whole Doctrine of* Geneva *in thoſe affaires, &c.* Firſt, Tis poſſible Mr. *Peirce's* informers might miſtake the *Doctrine* for the *Diſcipline* of *Geneva*, or *Calvin*, which by ſome in their Sermons hath been advanced accordingly: or, if it were of *the Doctrine*, he hath taken a great latitude in ſaying *all the opinions, the whole doctrine*. And the Reſtriction, *viz. in thoſe affaires*, is ſomewhat obſcure, being introduced occaſionally upon the ſpeech of one or two of them. It had been better to have named the ſeverall poynts he meanes, from which howſoever, as to *Calvin* or *Geneva*, how could he be ſaid to revolt, when *in terminis* he did not profeſſe the defence of either. It being the Doctrine of St. *Auguſtine* which hath been confirmed by him.

Whatever theſe poynts were, if this be Mr. *Pierces* meaning

ing, that a litt'e before his death he ſhould *Verbally* retract what he had pub iſhed in his Works, I am aſſured (though it be hard to prove a *Negative*,) there was no ſuch matter, but that he was conſtant in them to his end. When he was laſt in *London*, continuing here about ſeven weeks together, I took a Lodging in the ſame houſe, and was perpetually with him, taking then the opportunity of a further ſpeaking with him of moſt of the paſſages of his life, as of the ſeverall *Books* he had wrote, the *Subjects* of them, the occaſion of their writing. when ſome ſuch poynts (as Mr. *Pierce* poſſibly may mean) came into diſcourſe. And then there was not the leaſt change in him. And it is to be preſumed, in that *laſt Act* of winding up his *whole life*, if there had been any, he would have then mentioned it, and this was but about, *five weeks* (which is *a little* or *not long*) before his death. And I have lately ſpoken with a *Miniſter*, who was at *Rye-gate* but a *fort night* before, and then ſpeaking with him of divers of theſe poynts, aſſureth me of his conſtancy in his Judgment according to what he had formerly written; And it hath been confirmed by ſome *honorable* and *intelligent* perſons who ſpake with him a *few dayes* before his death, and in particular deſiring his judgment of the *Arminian Tenets*, he ſhewed his utter diſlike and rejection of them; ſo that I beleeve Mr. *Pierce* hath not bin well adviſed in publiſhing this his Information.

And it is no new thing to have *books* as well as *opinions layd to his charge which he knew not*: It was preſumed in his *life*, and ſo the leſſe wonder if it be practiſed after his *death*. There is a book entitled a *Method of Meditation* which was printed in his name *Anno* 1651. And though by his Commands to me, it was then publickly declared to be none of his, yet ſince his death (this year, 1657) it is reprinted, and notwithſtanding the renewing of that declaration by the ſame way wherein I found him abuſed, it is ſtill ſold under his name to the great diſhonour of him.

The paſſage which Mr. *Pierce* is moſt clear in, is *Chap.* 1. *Sect.* 15. when ſpeaking of *Univerſall grace* and *redemption*, he ſayth, *the moſt Learned Anti-Arminians have been feine to aſſert it, as well as Arminius. Among us, the late Biſhop of* Armagh, &c.

Firſt,

First, he ſhould have done well to have named *where* he hath aſſerted it in any of his workes, *Next*, *what* or *who* compelled him, that he was *feine* to do it; and if by that ſpeech *as well as Arminius* he meanes (according to common conſtruction) as *full* or in the *ſame terms* as *Arminius*; it will be the hardeſt proof of the three: whom he ſcarce ever names in his works, his ayme being againſt *Pelagius* & his diſciples. Unleſſe that paſſage in his *Pelagian hiſtory* may be ſo applyed (wrapped up under the title of *Britannicæ Antiquitates*, *Pelagius* being a *Britain*, which he intended to have taken out and printed as a Treatiſe by it ſelf) where he having given us at large the bold and rugged language with which *Julian*, one of *Pelagius* his followers, in defence of his doctrine greets the moſt *milde and meeke* Father St. *Auguſtine* he adds this, (*Chap.* 11. *p.* 312.) *Cuius idcirco verba hæc, deſcribenda putavi; ut in hoc ſpeculo contemplaretur lector, conſimiles noſtrorum temporum ardeliones, Thraſoni huic adeó, geminos, ut in eos, hujus ſpiritus quaſi per Pythagoricam quandam* μετεμψυχώσιν, *immigráſſe videatur*: I know not how he can call him an *Anti-Arminian*, unleſſe he confeſſe them to be *Pelagians*.

Secondly, In this particular concerning *univerſal* Redemption I have cauſe to believe there was not any *change* in him from what his judgment was many years agone: and if he were not *totally* according to *Calvin*, muſt it therefore be argued, he was *wholly* for *Arminius*? might there not be a *mean* wherein he might tread more ſafely according to the *Ancient* doctrine of the *Church*? And indeed, to deal clearly with you, his *judgment* in this poynt was in *a middle way* different both from *yours*, and Mr. *Pierce's* which if it might not expoſe him to both your pens and cenſures, but be a reconciliation between you (the latter of which I ſee little hope of) I might be moved the more willingly to declare it. I do the rather mention this, becauſe, As Mr. *Pierce* ſaith, *you call it the chief head of Arminianiſm*. So he ſaith, tis that *with which other opinions in debate muſt ſtand or fall*: And *Chap.* 3. *p.* 15. excuſeth his prolixity on it, becauſe *if this error be once diſclaimed by the adverſarie, all the reſt will tumble of their own accord.*

In a word, I am ſorry to find that *heat* between you, which being *Miniſters* and *Neighbours*, is the more *unſeemly*. I ſhall adviſe you in your reply to endeavour rather to *heal*

up the breach, than make it wider, the fruits of the ſpirit appearing much in *meekneſs*, and *gentleneſs*, &c. and laying aſide all *verball animoſities* and perſonall reflections calmely to fall upon the matter. And ſo I commend you and your labours to Gods bleſſing and direction, and reſt,

Your very aſſured friend,

N. Bernard

Graies Inn, March,
11. 1656.

A Second Letter, written unto me by the ſaid Doctor Bernard, *in anſwer to a part of Poſtſcript at the concluſion of a book of Mr.* Pierce, *viz. a* Correct Copy, *of ſome notes of Gods decrees, &c. Wherein the former erroneous report raiſed upon the late Arch-Biſhop of* Armagh *being more largely affirmed, is here more fully cleared and vindicated.*

SIR,

I have lately received from you another book of Mr. *Pierces*, which I ſaw not before, *viz. A Correct Copy of ſome notes of Gods decrees, &c.* In the *poſtſcript* of which I find a larger confirmation of what had been affirmed by him in relation to the late *Arch-Biſhop of Armagh*, and *Primate of Ireland*: which, at your deſire, I cannot refuſe to return you my ſenſe of alſo.

The *Authour* is a Stranger to me, but appears to be a man of very excellent parts and abilities, and I am ſorry he hath been moved to employ them in this particular in a continued confident declaring the change of opinion in ſo *Learned and pious a Prelate* (as himſelf worthily ſtyles him,) to whom for ought I know he was a ſtranger, and adding that what he hath before affirmed to be *upon a juſt ground and mature deliberation*, and yet I find no other foundation upon which this is built, than the report of others. The frequent experimentall failing of which, when it comes to the proof, hath wrought it out of reputation, with prudent men to depend upon. That which I find in the *concluſion* of his Poſtſcript, I muſt *begin* with, wherein he doth determine, *viz. That whoſoever ſhall appear to hold the Negative, that my Lord primate of* Armagh *did not declare his rejection of theſe opinions which I reſiſt and which himſelf formerly embraced, will wrong the memorie of the Biſhop.* As I do not (according to his caveat) take upon me to *prove a Negative*, ſo I do not underſtand the grounnd of this definitive Sentence, upon whomſoever ſhall adhere to it. I am ſure his meaning is not, becauſe *he doth reſiſt them*; and leſſe ſhew is there, becauſe *the primate had formerly embraced them*, for a changeable-

neſſe in doctrin carries in it ſelf, a ſhew of diſhonor, *that with him there ſhould be yea and nay*: ſurely there muſt be ſomewhat of groſſe corruption, or dangerous conſequence formerly taught and profeſſed by this good *Primate*, that ſhould incurre this cenſure upon any perſon that doth not believe he did retract and reject them before his death, *viz.* that *he ſhall wrong his memory*. And it is too early a concluſive, while they are yet in diſpute between you, and the matter not heard on the *Primates* ſide; Which I expected not from a perſon ſo *ingenuous*, as I read Mr. *Peirce* to be. And howſoever the whole implyes that the *Primate* had wronged *himſelf*, if not his hearers and readers, in preaching and writeing of untruths ſo long; but much more if he had dyed without *retracting* them; and that the injury done to him, is already decreed to lye upon that perſon that ſhall affirme otherwiſe of him in either: yet this muſt not deterre or diſcourage me in this ſervice of his vindication, leaving it to the judgment of others which may be thought leſſe *injurious*, the averring his *conſtancy* or *inconſtancy* in matters of ſuch weight and moment. I ſhall be contented he do enjoy his opinion, if he will not cenſure me for not forſaking my own, *viz.* that I think I *ſhould wrong him and my ſelf*, *at leaſt do neither right*, if I ſhould ſilently let this belief of him paſſe without putting it to a ſtand, by producing thoſe probabilities which have prevailed with me to the contrary.

That which Mr. *Pierce* profeſſeth, *viz.* that he publiſht it to the Immortall honour of that great *Prelate*, doth not well ſuit with the expreſſions in the next breath, calling it an *error which had poſſeſt him*, and intimating it to be a *retractation of his aberrations*, or a *pœnitency of his ſins*, which he having no ſenſe of, or not expreſſing it till then, he muſt have contracted a great guilt all his life, both in preaching and writing to the ſubverſion poſſibly of many. This if he had found himſelf guilty of, a *verbal retractation* would not have ſufficed but he ſhould have given ſatisfaction alſo by his pen. His judgment having been by that tranſmitted beyond the ſeas, which one Sermon in a Church in *London*, or opening his mind to a few in private, could not have *expiated*: neither would ſo good a man as he, have reſted in it, but with St. *Auguſtine* humbly have revoked his error in that way alſo; but I believe

lieve none of thoſe pretended *witneſſes of his change* will ſay that he gave them that promiſe, or that they did ſo much as requeſt it of him, though they had time enough to have wrote unto him, if omitted in the conference. And certainely Mr. *Pierce*, (to uſe his own expreſſion) had *in ſingleneſſe of affection done him more right and honour*, if he had left him wholly to his workes; which do ſufficiently teſtify of him, rather than thus to bring him upon the Stage after his death, and give ſentence on him only upon hearſay: There being no neceſſity in this diſpute to have ſo much as named him. Neither can I think thoſe, any Cordiall *friends of the Biſhops* (as he ſtyles them) who have been the occaſion of putting him upon it. And I do remember that the laſt time he was in *London*, he did expreſſe a ſuſpition of ſome that came to viſit him, that they would by wreſting his words make ſome ſuch uſe of them as now appears: who propoſed diſcourſes of the like ſubjects to him, & whereupon he did to us confirme at full that which had been his judgment of them formerly. For that of Mr. *Piercys* offer of proof *by ſome learned and grave Divines who had conference with the Biſhop, and will* (as he ſaith) *be glad to atteſt the ſame under their hands*: As I know not what cauſe there ſhould be of *gladneſſe* or forwardneſſe in this Teſtimony; So when they ſhall meet with contrary atteſtations by the like of their own profeſſion, it makes me *ſad*, to foreſee what a *fire* this may poſſibly kindle among us, (to the rejoycing of thoſe of the Church of *Rome*) which I have no mind to *burn* my fingers in, only I ſtick firmely to my perſwaſion in my former Letter confirmed there by ſeveral probable Teſtimonies, that there was no ſuch change as is pretended in him neer his death. And if this of Mr. *Piercyes* affirmation ſhould proove to be the *raiſing of a falſe report*, (which he ingenuouſly confeſſeth to be *ſo great an evil*, and doth *ſo hate and condemne, whether through ignorance or credulity*): this muſt be of *the firſt magnitude*, when it hath for its object ſo eminent and pious a perſon, *whoſe praiſe being throughout the Churches*, and in ſpeciall, for thoſe his labours tending to thoſe Subjects, which hath been uſefull and acceptable to them, the whole reformed Church are concerned in it.

I find him ſtill punctually obſerving his former expreſſion,

viz.

viz. rejecting all the doctrines of Geneva in which beſides the *latitude*, there is this *ambiguity* whether it be meant according to *Calvin* or *Beza*; for both were of *Geneva*; between whom in ſome of theſe points there was the like difference as between Mr. *Perkins* and *Biſhop Abbot*, with us, *viz.* in the *Superlapſarian* opinion with *Beza* was for, but *Calvin* held it otherwiſe. It had been better, to have named the particulers, than thus to cloud them in the Generalls.

The only point which he names here, is, *That the* Primat *embraced the doctrine of univerſall redemption*, and ſaith, *in that he doth as good as ſay all*, He doth not aſſert it from his own knowledge, but ſaith he hath it from *many moſt unqueſtionable perſons which had it poured into their ears, by the* Primates *own mouth.* If it were in a Sermon of his at a Church in *London*, the laſt he preached in that City, and many months before his death, (which I am enformed by others is the ſenſe of it) I was preſent at it, and with me there was no new thing obſerved to have been uttered by him differing from what his judgment was many years agone, ſince I had the happineſſe to be known unto him. It may be ſome of theſe perſons produced for witneſſes being *ſtrangers* to him and taking him to be of the other *extremity* might apprehend it as a *retractation*, but they were much miſtaken in it; If they heard him affirming, That by the death of Chriſt *all men* receive this benefit that they are *ſalvabiles*, or put into a *capacity* and *poſſibility* of ſalvation, That *termes of peace* are procured for *all mankind*, That *all mens ſins are become pardonable*, *mercy attainable*, (in which ſtate thoſe of the *Angelicall* nature which fell, are not), That there is ſome diſtinction to be made between his *ſatisfaction* (rightly underſtood) and his *interceſſion*, according to that of our *Saviour*, *I pray for theſe*, *I pray not for the world*, *&c.* It is poſſible, for ought I know, ſome ſuch expreſſions might be his then. But that by this *Univerſall Redemption* ſhould be underſtood ſuch an *Univerſall grace*, *that the ſame meaſure of it without any diſtinction ſhould equally and alike be conferred and applyed to* Judas, *which was to* Peter; *and that the only difference was the free-will of* Peter *in accepting*, *without any further cauſe of thanks to God for his grace*

in

in inclining him accordingly, &c. This I ſuppoſe will not be atteſted to have been profeſſed by him, either in this or any other Sermon, or private conference with him. And in this preſent inlargement, I would not be underſtood to interpoſe my ſelf in the *controverſie*, or to *affix* thus much upon Mr. *Piercyes* Judgment, but only to averre that the *Primate* at his laſt in this particular differed not from what he had declared formerly.

That which he ſaith, *is the ſumme of what he had ſayed*, viz. *That the reverend* Primate *did conforme his judgment to all the fathers of the Church for the firſt four Centuries after Chriſt*, This he might averre without any relation to theſe poynts in controverſie, it being the terme, or thereabouts, which he accepts of in his anſwer to the *Jeſuit Maloxes Challenge* in the juſtifying or condemning thoſe twelve points of controverſie, between us and the *Church of Rome*, of which one concerning *Freewill* is of this *fraternity*. What the *Primates* judgment was of that, is ſufficiently declared there, and he continued in the ſame without any change the laſt time I ſaw him, by the diſcourſe I had then with him of it: and St. *Auguſtine* (unleſſe we be over ſtrict) may be admitted within that compaſſe, (being accounted by the *Primate*, at the time when he was conſecrated a Biſhop, to be but in, *Anno* 410. as *Proſper* reckons his death, but in 433. being then of age, 76. Before whoſe time theſe poynts were never diſcuſſed by the *Fathers* at large *ſingly* nor determined by them *joyntly* in any *Councill*, which *Pelagius* gave the firſt occaſion of: and tis known that the doctrine of St. *Auguſtine* againſt him is inclined unto, and defended by the *Primate* in his workes; And, to ſay no more, *the Articles of Religion*, Agreed upon by the *Arch-Biſhops* & *Biſheps* and the reſt of the *Clergy of Ireland*, in the *Convocation* holden at *Dublin*, *Anno* 1615. which fully determine and declare all thoſe poynts accordingly, he had then the honour to be appoynted by the *Synode* as a *principall perſon* to draw them up. Now the laſt time that I ſaw him (which was after that pretended Teſtimony of the witneſſes of his change either in publique or private) he did fully confirme and *commend* that to me to be heeded and obſerved by me as the ſummary of his judg-

ment in those and other subjects, of which I have said somewhat more, elsewhere.

That of Mr. *Piercyes* drawing in more to bear him company, *viz.* *King James*, *Bishop Andrews*, *Melanthon*, in their changes also *for the better*, as he is pleased to determine, doth not concern me to take notice of: only if he have found it under their hands, as their last will and Testament in their workes, he shall but *Charitably* erre (to use his own words) if he should be mistaken; but no such matter appears here, as to the *Primate*.

In a word, I cannot but professe my *respect to* Mr. *Pierce* both for his own worth, as the great *esteem* which in this *postscript* (more then in his former book) he hath expressed of this *Eminent* *Primate* & can easily believe he would account it a reputation to his opinion, that his might patronize it, by the great esteem had of him in all parts of the reformed Church both for his learning and piety; and I have so much Charity as to believe that this error is more to be imputed to his *informers* then *himself*, and if I were known to him I would advise him not to insist any farther in it, it being by these several circumstances so improbable; but according to his own ingenuous offer *to make an ample satisfaction*, and what he hath so highly extolled in the *Primate* to have been his *glory and honour in preferring truth before error*, in that his supposed imaginary retractation, I may without offence return the application to himself, which with all prudent men will be much more his own commendation, and though according to his profession he be *innocent* as to any voluntary injury, thinking *he did God and him good service*, yet it being a wrong in it self, will deserve some *Apology*.

And indeed it will be hard for any prudent impartiall man to believe that what the *Primate* upon mature deliberation and long study for so many years had professed in the *Pulpit*, and at the *presse*, he should be so *soon shaken in mind* as without any convincing force of argument from any other, that is known, at once to *renounce* all he had formerly *said*, and draw a *cresse line* over all he had *wrote*; and that in a Sermon, not made of purpose for that end, (which had been

been very requiſite, and which muſt have been of too narrow a limitt in relation to ſo many Subjects here intimated) but only as on the bye; *I ſay* when his *workes* wherein he is clearly ſeen and largely declared, with *a cloud of eare witneſſes* for many years both in publique and private confirming his *conſtancie* in them, through the diverſe *changes* of the times to his laſt, ſhall be produced and layd in *one ballance*; And a *few* witneſſes of ſome *few* paſſages at *one* Sermon, who in a *croud* might be miſtaken, and the apter to be ſo, by the intereſt of their own opinion, put into the *other*; will not all unbiaſſed perſons caſt the *Errata* into the latter. I ſhall conclude with a coorſe complement to your ſelf;; that I have not thus appeared for your ſake, to whom I am a ſtranger, nor out of any *oppoſition* to Mr. *Pierce* who appears to me to be a perſon of *value*, but only out of my *duty* and high account, I muſt ever have of the memorie of that *judicious holy and eminent Primate*, and ſo I commit you to Gods protection and direction, and reſt,

Your aſſured friend,

N. Bernard.

Graies Inn, Junæ,
10. 1657.

A Short INTRODUCTION DEBATING The Reaſons of this Second undertaking.

SECT. I.

I Cannot juſtly determine how long my feircely active Neighbour and Antagoniſt was, (to uſe his own Phraſe) (a) ſomewhat like *Buridans* aſſe, a ballancing himſelf, whether (as he hath it too) (b) I was for my late *Correptory Correction* publiſhed againſt him, to be puniſhed by his venerable, and awfull Silence, or as (at laſt he concluded) by his more Magiſterial, and ſmarting Tongue-laſh: wherein he hath according to his wont and naturall *Genius*, ſo ſuperlatively Hyperbolized, as that the leaſt jerke of the tip of his Tongue, is much ſharper then all the Correptory Rodds, which towards his amendment I had beſtowed upon him before; he doth not ſo much Chaſtiſe me with Whips, as with Stinging Scorpions, his very little nimble tart fingers are much more heavy then all my Loynes: yet, as for my ſelf, if I may but as well be believed as I am ſure I ſhall ſpeak truth, I have almoſt this two months day been at a hard debate with my ſelf, whether I ſhould at all take my ſelf concerned the ſecond time to take up a pen againſt his continued *Satyriſms*, and *Sarcaſms*, rather then ſerious diſputes imprinted againſt me: and even yet I ſhould be apt to conclude in the Negative, were it not for the importunity of ſome, unto whom it is fit I ſhould yeild, who will have me concluded in the affirmative.

(a) *Adverti ſement to the Reader. pag.* 2.

(b) *Epiſt. Dedication. pag.* 7.

First, Verely, though I cannot but be, and I hope, by Gods grace to continue in it to the end, a very vehement Assertor (according to my poor power) of Gods omnipotent Soveraignity and grace; yet I cannot be perswaded that that blessed cause which for above these twelve hundred years hath, from *Austine* downwards in all Countries, had so many invincible Champions, who have crushed the Heads of all Dragons, and Leviathans (who have sharpned their Tongues, pens, and wits against it,) and who have made it every where to go forth conquering and to conquer, I say I cannot believe that this cause doth any thing lowdly call for any more of the best Contributions which I am able to afford towards the support of it.

Secondly, Nay nor yet, (how ill soever my ill Neighbour may take it) can I be so far out of conceit with my own Christianity, Schollership, Humanity, (in any of which my Antagonist will not allow me the least Scruple or dram) as to think any of them to be in any terrible Agony, though he hath most industriously, and if it were in him, unto all Posterity represented me as a most ugly, dreadfull, dark Monster, in the Phrase of the Poet, as a

* *Virgil.* * *Monstrum, horendum, informe, ingens, cui Lumen ademptum.*

Blessed be God for ever for his grace, who for well nigh these fourteen years hath not suffered me in this very Country amongst many discerning gratious Christians, amongst divers most venerable and Eminent Schollers, to behave my self so Unchristianly, Ignorantly, or Rudely, as that it is any way probable to be believed by any of them, that I am any thing near so odious, as he would have the world believe me to be.

* *Virgil.* * *Non sum adeò informis, nuper in melitore vidi.*

Thirdly, Yea nor am I able to be so credulous that those most Illustrious Luminaries of our Church, who have been pleased to grace my Labours with their unexpected Encomiums: and whoby their Gratious Lord and Masters adorning

ing of them, have as fixed Stars ſhined in the Firmament of Gods Church before ſuch time as their Beſpatterer was brought forth *in Divi Luminis Auras*, ſaw the Light of the Sun, or at leaſt was allowed ſo much as to be a Smatterer in Divinity, or (as now he appears to all the Chriſtian Reformed world) a very *Erra Pater* in it. Verely, I do not believe that their Splendid names, and well ſounding fames, need any vindication of mine, who are above all his Calumnies, and in Chriſts and the Churches diptychs, will have, to all poſterity, their names written fairely, although he be ſo impudent as in effect to proclaime it to the world, that they are but *black Souls in white Sheets*, whilſt he writes (a) *that they have done a kind of publick penance by making it known unto the World, what kind of things they do approve.* Thus good is our Painter at turning Whites into Blacks, and Blacks into Whites.

(a) *Advertiſement to the Reader. Candida de nigris, & de cornicibus atra.*

Prateriens Corvos, vexat Cenſura Columbas.

Fourthly, Nay nor laſtly can I entertain any conſiderable hopes that I ſhall be in a Capacity to reclaime thoſe who have been miſled by him, and who (as may be feared) may be, for want of Elegancy in my Style, and becauſe of downright plainneſſe in all my Miniſteriall Proceedings, as adverſe from reading of me as ſome wanton *Italians* are ſaid to be, (a) from reading of the ſacred Scriptures, leſt it ſhould marr the neatneſſe of their Style. All theſe things conſidered, I might well have been allowed to have injoyned Silence to my ſelf, and to have retired to my wonted Reſt.

(a) *Biſhop, Jewells Apolog. Eccleſ. Anglic.*

However, becauſe there be divers whoſe Iudgments I cannot but revere, who are of opinion; Firſt that Gods Truth, Counſells, Wayes, and People ought by their friends to be as often defended, as by their virulent Foes they be any thing fiercely, craftily, and wittily oppoſed. Secondly, That the high flown ſpirit of our freſh inſulting *Thraſo* ought by all meanes to be taken down, who though he hardly ſtrike ſtroke, but by his ſharp Tongue, and Teeth; yet in the Beginning, Progreſſe, and Concluſ-

Hortenſius noſter ſufflaminandus eſt Cic.

on of his Book, doth most insolently boast, *quasi devicisset omnes Manichæos*, as if he had beaten all *Manichees* out of the field, (as abusively he affects to Style Reformed Protestants differing from him in Judgment (b). Thirdly, That I ought not to be so neglectful of the credit of my ministeriall Office, or of my name and fame, as by my totall Silence, (though I am most content to be looked on as a *minimus Fratrum*, and as the least of all those whom God counting faithfull had put into the Ministery) as it were, to give him a License; as if Conscience did tell me that I do deserve it, to be by him at his pleasure trampled upon as salt who have lost all Savor, and am fit for nothing but to be cast upon a Dunghill. Fourthly, That it doth not concern Ministers in this last, and worst of ages, to despond altogether of the Conviction, or even conversion, of those who for the present (to use *Austins* Phrase) are not only *aversi à vera fide*, but *adversi veræ fidei*, averse from the true faith, but adverse to it; by way of masculine opposition. The Lord calls at the Last as well as at the first hower, and hath often turned even *Sauls* into *Pauls*. Upon these and other Grounds, I shall once more put my self to the Toile of disquieting my self by writing.

(b) *Correct. Cap. 1. Edit. primâ. pag. 55.*

Tacit Annal. 2. Non est viri fortis, desperare de Republicâ.

Aug. Lib. 4. ad Bonifac. Cap. 9. Quid ergo petimus nisi ut fiant ex nolentibus volentes, ex repugnantibus consentientes, ex oppugnantibus amantes?

——*Agricolis redit labor actus in orbem.*

We are Gods Husband'men, and their work is never done. I humbly beseech the God of all Grace and the Giver of every good and perfect gift, that in the defence of his Grace which is his own, I may be so mightily assisted, and wisely directed in the mannagment of this great work that if through my exceeding great weakness, as is the Judgment of divers good men, I did give too much way to my passions at first, whilst I had, (*Pro.* 26. 5.) in mine eye, but wandred somewhat from it by not hitting upon the golden mean I may be more successfull in my second Attempt, in following the Counsell given in the foregoing *vers.* 4th. lest the Church and the world complain of me, as well as of my Adversary.

That

That

Terra malos homines jam procreat atque puſillos,
The Earth now a dayes brings forth little and naughty men.

Or turn that into a Neceſſary, which at worſt is but a Topicall fallible Maxime.

Homines brevis Staturæ ſunt cholerici.
Little men are ſtill fretfull, and cholerick.

SECT. II.

Now ſeeing I am called out to threſhing again, I who (in this kind,) care not how little work I have to do, (for that I am extreame averſe from the very Act of writing, fairly, and ſo ſlowly,) I am very glad that my adverſary hath left me no imaginable work beyond theſe fowre things. First, The Apologizing for my former *vehemency of Paſſion, and acrimony of Style*. Secondly, The wiping off of all conſiderable Aſperſions from mine own name, Miniſtry, &c. and for the performing the like good office for my ſpeciall friends; as well as for all my Neighbours round about me, and almoſt for all the Charets and horſemen of Reformed *Iſrael*, whether conſidered ſingle or in their Synodick Combinations, or Aſſociations: all who are by our Conceited Conqueror Triumphed over. Thirdly, The enervating of the force of any thing which lookes like new force, either as relating to his whole Book, or referring to whole Chapters, or elſe to any materiall Sections. Fourthly, The giving in reaſons why I muſt and will ſhift my hands from an endleſſe Sophiſticall wrangler, unleſſe he ſpeedily betake himſelf to the contracted Fiſt of fair reaſoning, rather than the extended Palme of his Rhetorications.

Ecce Rhodus, Ecce Saltus.

CHAP. I.

Assigning the Reasons of former Vehemency of affection, and acrimony of Style.

SECT. I.

IT is most easy for me, who ought to be best acquainted with my own disposition, and frailties (the rather because I have not wanted hints from my very best friends, unto whom I do here most solemnly give thanks for them) for to believe that in my passions against so dangerous an Enemy as my self and the Church hath met with, to have been somewhat over-heated. He that knowing what I know of him, and seeing, and feeling what I continually am forced to see and feell, having made a very competent discovery of him, not by secret search, but by his discourses, Letters, behaviour, &c. Let him cast the first Stone at me, whensoever he shall meet with the like, and behave himself more modestly. In the mean while, as for the main of my demeanour towards my Adversary (for as to some Extravagancies I can be content neither to defend my self nor to be defended by any) let him believe that I have in my way, and measure, all circumstances cast up, that to say for my self which *David* had to his Eldest Brother *Eliab*, contesting with him, what have I now done? Is there not a cause? Pray first, Against the false doctrines and Leven of the Pharisees, against their demure, but indeed Hypocriticall, and superstitious piety, especially when they opposed the power of true Piety by their glosse yet diminishing Glosses, *Math.* 5. and the necessity of his imputed righteousnesse, by establishing their own Legall, inhærent; was not our (a) Saviour sufficiently zealous! And did not all the Apostles, but especially one of the Chief of them, (b) Saint *Paul* in almost all his Epistles imitate our Saviour in this? And if *Arminian* Doctrines, and their followers, and this Author, (how much soever he may make a Semblance to the

But say as Dr. Twisse *did, Lib.* 1. *vindic. p.* 22. *Col.* 2. *Edit.* 4. *Si cui quid hic peccatum videbitur, si quid intumuit pietas, si quid flagrantius actum est, ignoscat.*

1 *Sam.* 17. 29.

(a) *Psal.* 118. 12. *Math.* 21. 42. *Luke* 20. 17.

(b) *Gal. Rom. Phil.* 3. 2.

the contrary) be not well nigh as deeply guilty as the Phariſees were, I can be content that my adverſary ſhould not by ſixteen moſt ridiculous Sophiſticall Arguments, (c) but (if he were any wayes able) by 66. ſerious and ſound ones, prove me to be an *Arminian*. Secondly, Do I at any time riſe higher againſt him and his party, than he doth openly againſt the *Orthodox*, whom he Styles modeſt, immodeſt blaſphemers; *ſome of whom are for the Ligonem Ligonem*, (d) *of Gods being the Author of ſin, whom he calls pernitious Hæreticks, Manichees, Helvidians, Carpocratians, Turks, Stoicks*, and what not? to ſay nothing of his private cruell cauſeleſſe Epiſtolary Provocations. Thirdly, As we have reaſon, ſo do we not think we do well when with ſome more then ordinary vehemency we oppoſe even Low ſpirited Plebeian, Mechanick Sectaries, maintaining the ſame opinions with our Authour, though in a leſſe bewitching and inſnaring way, and ſhall we be ſo partiall as to think we are to uſe a leſſe vehemency againſt thoſe who are called to be *Angels of Light, and yet prove Angels of Darkneſſe; againſt thoſe who are called to be Apoſtles, and yet (to uſe Bernards Pharſe) become Apoſtats*, who are called to be Paſtors, and yet indeed are Wolfs? Are not theſe latter, at long run, like to do the Church of God much more and laſting miſchief, then if there were ſo many thouſand Legions of muſter'd Lightheaded and Light-heeled Munſterian Sectaries? Fourthly, Have I not, to mine, and to his competent Judges (if he were not Superciliouſly ſcornfull of them) offered (a) to do open pennance for my Paſſions if they prove againſt me either *Scurrility*, or *Calumny*? This latter indeed Mr. T. P. (b) vehemently aſſerts, and ſuppoſeth (as he doth every evil thing of me), but never proveth. Fifthly, Is this *Laodicean* Luke warme age (wherein as *Africa* of old (c) ſo our England now doth almoſt nothing elſe but produce new Monſters of Errors and Hæreſies) ſo full of heats, and zeal againſt ſeducers, and Grand Impoſtors of all ſorts, as that he who thinks it his duty, againſt all diſcouragements whatſoever earneſtly to oppoſe their opinions, practiſes, and Deſignes, to be unreaſonably blamed for ſo doing? If I have been able to obſerve any thing

(c) *Philanthropy from p. 12. to 16. correct Copy. p. 23.*

(d) *Nunquam periclitatur Religio, niſi inter Reverendiſſimos (Luther.)*

Acts 20. 29. 30.

(a) *Dedic. Epiſt. p. 9.*

(b) *Philanthrop. Chap. 2.*

(c) *Africa ſemper aliquid apportet novi monſtri.*

thing, two things have brought us to that most woful passe, that we are at, in all Ecclesiasticall matters; *viz.* some mens haire-brained fury, falsely called zeal, destitute of all prudence and usefull yea necessary Moderation, and again other mens soft milky faint-hearted coldnesse, disguised under the pleasing terms of prudence, fairnesse, peace, moderation, &c. If I shew my self to be against both Extreames as well as against one, I am sure none of Christs Cordiall friends have any great reason to blame me. The age is not so full of *Orthodox* cordiall Zelots. Sixthly, Of all men in the world, (as by this time I think it may almost appear to all the world, suppose me as guilty as can be in my excesses of Passion, Style, and temper) yet Mr. T. P. of all others had least reason for to lash me so severely for them. It is an ill world when herring-men complaine of Fishermen. *Clodius accusat mœchos, Catalina Cethegum.* The greater Delinquent punisheth the smaller.

Terent. Nec si ego dignus, &c.

SECT. II.

All this notwithstanding, if any of my Reverend worthy Christian Brethren shall (not so much say, as upon the serious pondering of all Circumstances clear it to me) that I have deserved the hundred part of that blame, of that scorn, and contempt, which upon supposition of my Delinquency, he casts not only upon my person but my cause; I will promise to have thousands of thanks in store for him. I will turn my Cheeks to such convincing Blowes of theirs, nay promise to account them as excellent soft healing oyle, which may mend my heart and manners but will never break my head.

Psal. 141. 5.

SECT. III.

But as for my Adversary, though he vehemently plead (a) that I ought to recant, to accept of his proffered Pardons, I am not yet convinced by all his Guilded Rhetorick that there is any reason for me to accept of them from him; or the party which he is the Coriphæus unto, otherwise than in the

(a) *Epist. Dedic.*

the words of *Salvian* (b) *I crave pardon, not because I have offended, but because you be offended. I cannot say, it is evill that I have done*, &c. I am sure he and his followers do upon the matter ow me immortall thankes for some playfulnesse in my Style now and then; for had it not been for this advantage which he did most cheerfully lay hold of, neither I nor can many a wiser body tell what shift he would have made to have composed so merry a *Play-Book*, for the behoof of his Joviall Proselytes against their merry time. It was by them justly expected that he, as being the farr abler Jester, and right in his Element when he is at it, should afford them other-guesse sport than I had done. Upon occasion therefore of some of my *Ludicrals*, as upon occasion of the trippings of my Printers, &c. which whiles he is most facetiously jesting at, his Printer trips in the like kind, Chap. 4. p. 66. he playes upon me before his Lords, and Ladyes, or rather with them, by *dipping* and *betting*. Chap. 4. p. 66. as much as ever the *Philistines* did upon *Sampson*; or, if you will, because I did now, and then, adventure to strike this facetious and most dextrous *Roscius* with his own playfull weapon, he layes the faster hold on that weapon, he plucks it out of my hand, and falls as fiercely upon me as the man in whom the evill spirit was, he leaps on me, overcomes me, and prevailes against me, and makes me fly naked, and wounded. Alas for me, I have now Caution enough, how I come into his Ludicrall Circle again.

(b) Peto quidem veniam, quia irascimini, sed non possum dicere malum esse quod feci. *Epist 4. ad Hyp. Et idem lib. 4. de Gubern. Dei.* Ego de nullo dico nisi de eo, qui in se id quod dico, esse cognoscit. Si enim extra Conscientiam suam sunt quæ dico, nequaquam ad injuriam ejus spectant, cuncta quæ dico, si autem in se esse novit quæ loquor, non de mea sibi hoc lingua dicia estimet, sed à conscientia sua. *Acts 19. 16.*

CHAP. II.

Containing an answer to all Considerable personall Miscellany Matters.

SECT. I.

IT is plain to all not willing wilfully to blind their eyes, that Mr. *T. P.* throughout his Philanthrophy doth most inhumanely, & barbarously fall upon the Names, Fames, Labours of the Greatest and best of all Reformers, as if he

had affected before all the world to make it evident how well he resembles those Spanish Bulls, which a Spanish writer talkes of, (a) who when they are let loose, fall sometimes furiously upon their drivers, sometimes on the spectators, anon upon the passengers, &c. Even so most violently Mr. T. P. makes his first assault upon me, who judge not my self worthy to be named the same day, with those other whom he doth most shamefully abuse and traduce. I am indeed with him the ugly and unpardonable Monster, who must needs be torn to pieces not by his *Bulls horn*, but by the sharp keen teeth of his *Rhetorick*, but to be fully revenged on me he will not spare to make his next assault upon the most Reverend pious and Learned aged Prefacers: the third, upon the Neighbouring Lecturers of *Northampton*, and *Daventry*: his fourth upon the Eminentest Chariots, and Horsemen of Reformed *Jsrael* whether forraigne, or domestique such as *Calvin*, *Rivet*, *Walaus Vedelius*, *Amyraldus*, *Bishop Usher*, *Hall*, *Davenant*, *King James*. The fifth Upon whole *Synods* of them at *Dort*, or *Westminister*; in a word upon allmost all the Protestant Name, and Glory.

(a) *Juan. Mar. Spectac. 6. 19.*

§. 2. And yet (which a man would exceedingly stand amazed at, who is not acquainted with him) though he intended to make most cruell sport, he makes his first entrance upon his Theater, in his Grave Philosophicall Socratick Grown, (a) and there reads Lectures of Morality, *nay of Christianity*, as if he intended to be a Mirror of *Patience*, *Moderation*, *Mercy*, forgetfulnesse of all wrongs, *forgivenesse*, *charity*, *&c.* insomuch as he is not afraid to bestow some *Correptory Correction*, upon his Cryptick Patron, *The Person of honour and integrity*, for sharpening of his pen, a little against me the only deadly publique foe which he hath alive. (b) (I think truly he doth this most justly, because he would forestall him in his own proper work, or be jealous of him that he was not like to Correct me more sharply, yet more elegantly then himself). Thus frequent it is for men to flatter before they stabb.

(a) *Epist. Dedicat. pag. 4.*

As he saith, pag. 4.

(b) *Philanthrop.*

Tuta frequensque via est sub amici fallere nomen.

§. 3. But the Jeast in all this, is; just so soon as he had ended his grave Talke, before he had quite layd his assumed Gown, or Vizard aside, he closeth up his Oversevere Oration, with a most facetious stinging, *Peroration, about fourfooted Gracians hung upon a beame,* (a) and thus he ends his first Act, and Scene. (a) Dedicat. Epist. pag. 9.

Horat. "*Spectatum admissi risum teneatis Amici?*
"*Mulier formosa superne, Desinit in piscem!*

§. 4. However, put he himself into what poisture he pleaseth for the abusing of far better men then himself, it is most fitting that he should not scape without some serious Check which I had thought distinctly to have given him according to the several Rancks, and Orders mentioned by me p. 10. but for Brevities sake (which I shall extreamely affect in all the ensuing work,) I give it him thus more immethodically, according as I find abuses against my self or other dispersed up, and down, throughout his Satyricall Volume.

(First, *Epist. Dedic.* l. 7.) §. (5.). Mr. *Wasp.* I possible may Deserve that name (*habet & musca splenem.*) because I have adventured to deale with one of the three Great Master Wasps of this Nation, who, I from my Soul do beseech God that they may not prove I will not say more stinging then Wasps, but than the sharpest hornets that ever were, against that very Church, which bred them and brought them forth, and which they pretend to be of, whilst they undermine the soundest doctrines that ever were taught in it. We had need to be warned against them.

Deventum est ad Triarios.

2. *Epist. Dedicat. p. 6. l. 1. 2. That I am in a State of damdation, that I am meerly allied to the Jesuites and Socinians.* Answ. first, Neither in p. 43. or in p. 174. of my *Correptory Correction* is there any such Phrase to be found, as that of the

State of Damnation, pag. 43. I say, but Hypothetically, *you are like to be looked on as some of the Planets spoken of Jude* v. 13. *if you repent not the sooner*, &c. And p. 174. I do expresse not my opinion of him but my feares (and that upon a very solemn occasion which I would beseech the Reader comparing of us both there, to look after) whilest I say, I much fear that no man could write thus, *but one well nigh in the same Condition with Simon Magus.* Let him give me leave to be jealous over him with a *Godly jealousy*. Secondly, I charge him not with *Jesuitisme* but in points Controverted, (*viz.*) of *Predetermination*, Free-will, &c. My words are p. 15. *in your Doctrines about this matter*: now I was never able to find but that since *Judicious pious* Reverend Mr. *Perkins* was by his great Mr. *Jacobus Arminius* (a) provoked to answer Jesuite *Bellarmines Criminations* against the *Orthodox*, as maintaining God to be the Author of Sin, but that all his followers out of him, and other Jesuites have been most forward to make use of their objections against us. Secondly, Nay he himself must needs confesse this, if knowing but what his own tenents are, he would but resolve us out of his 4th. Chap. p. 34. (a) whether in the matters Controverted betwixt us, he hold not more with the *Jesuites of the Church of Rome*, then with the Dominicans, &c. in the same Church. Thirdly, To my best remembrance in all my book, I do not charge him with *directly assertive*, but only with Consequentiall *Constructive Socinianisme* (b) but how much farther I might without *Calumny* have promoted this accusation I will leave to the intelligent Reader to Judge, if I had pressed what he delivers in his uncorrect Copy about the *very Trinity*, and which I am confident enough no body durst have pinned upon him had he not given it under his own hand p. 2. that unto the *Authority of the Fathers we owe the Canon of the Scriptures, and our belief of three Subsistences in one Substance*; and to the same sense, though not in the same words in his *Philanthrophy* (a) when he saith, that those who have overthrowne the Authority of Tradition, and of the *Universall Church* (which those have never done whom he would accuse of it,) are *utterly unqualified to prove the Baptism of Infants, the Sunday Sabbath, the very*

(a) *Arminius contra Perkins. p. 109. Edit. in 8 Luduni Batav. 1612. Jesuitarum in Theologicis hisce Controversiis judicium, Dominicanorum judicio praesentandum esse clamat Grevinchovius, &c. Scilicet nemirum credibile est Jesuitarum odia in Protestantes, multò quàm caeterorum Pontificiorum temperatiora esse, fide Grevinchovii D. Twisse Li. 2. vindic. p. 20. Col. 1.*

(a) *Correp. Correct. Chap. 4. p. 34.*

(b) *Corrept. Correct. p. 85. 178. & 157.*

(a) *Philanth. p. 191. Chap. 3. Ibid Chap. p. 88. how will he able to prove the Trinity of the persons in the unity of the Godhead?*

very Canon of Scripture, the Apostolicalnesse of the Creed, or their Pretensions to the Ministry. Fourthly, possibly since his taking into his bosome the Viperous *Socinian* Books of S. *Castalio*, and S. *Episcopius*, (b) I may have a much fitter opportunity to shew how justly he may be suspected of *Socinianism.*

(b) *Philanth. chap. 3. p. 148. chap. 4. 14.*

Thirdly, *Ibid.* 1. 6. 7. 8. 9. 10. 11. 12. "*making me "lyable not only to sequestration, but death it self (for you know "that* Servetus *was burnt at Geneva for lesse then being a Soci-"nian*) and what would be done to the Papist *that should hold a Parsonage here in England?*

Answ. Because here he chargeth deep: *Si accusâsse sufficerit, quis erit innocens?* and for that it hath a deeper reach then every body is aware of, Let the Courteous Reader be intreated to give way that I answer it more fully, than I shall any other by-matters from the main Controversy about Gods Decrees, &c. First I trust some men of note and power in our Country will be ready (if need be) to bear me witnesse, how tender I have been not only of his life, but of his very Livelyhood which he doth enjoy, and long may he enjoy. Secondly, When I confesse he ought to be punished, (c) and I trowe he thinks I did that very sufficiently in my *Correptory Correction* yet I say expressely that I would not have him burnt, as he was angry *Servetus* was (as he saith by Mr. *Calvin Epist. ult.*) Thirdly, Doth he not much rather expose my *Diminutive Livelyhood*; (which yet to me I blesse God for it, is *modicum sed bonum*) *unto danger, whilst he tells all the world, and so the late erected Commissioners for ejecting Ignorant and Scandalous Ministers, that I am a* Sr. John Lack *Latin*; (a) *That I preach those out of their patience*, whom before he had recommended to me for the *power of Godlinesse*, and now openly *recommends to the World*, (b) *as Persons of Quality and Judgment, and not onely of an unblamable, but of a most imitable converse fearing God, and hating Covetousnesse &c.* Fourthly, he will never be able to prove that *Calvin* had any further procuring hand (his Phrase is *procurante id Calvino* in the Margin) than by discovering *Servetus* his Monstrous Heresies and Blasphemies unto the Christian Magistrate, and acquainting them upon that occasion what was

(c) *Corrept. correct. p. 157.*

(a) *Philanth. p. 99. 106. &c.*
(b) *p. 57.*

their duties to do with ſuch a horrid Blaſphemer, ſo deſperately pertinacious as he was; And for his negotiation in this matter he had the ſolemn thanks of the eminenteſt Chriſtian Proteſtant Churches of any conſiderable note in thoſe times, (c) and which thoſe ſofter Proteſtants liked, whom Mr. T. P. will only ſeem to be raviſhed with, as *Bucer*, (d) *Bullinger*, and his *Melanchton*. Fifthly, To the worlds end he will never be able to make it good that *Servetus* was burnt for leſſe then being a *Socinian*: unleſſe he will maintain that ſuch a compound of *Hereſies* and *Blaſphemies*, and deviliſh ſpite in the venting of them all as *Servetus* was, (who did nothing elſe but belch out moſt execrable Blaſphemies againſt the Trinity, the Deity of Chriſt, (a) nor fit to be named but in a Language which moſt people underſtand not, was leſſe Erronious then *F. Socinus* who maintained indeed divers of the ſame opinions with *Servetus*, but in a farr more refined ſenſe, and qualified way. Fifthly, In this paſſage he doth ſufficiently inſinuate how true he is to that cruell Grotian deſigne of extirpating all *Calviniſtick* Proteſtants, as they be called (b) for maintaining (as they give out) them to hold, God to be the Author of ſin, that their Creed is

(c) *As that of the Helvetians. Calv. Epiſt. p. 155. Tigurines. Idem. Ibid. Epiſt. Octob. 1552. Bernates Epiſt. 1553. Scaphuſians Epiſt. Octob. 1553. Basileans Epiſt. ad Senatum Genevenſ. Octob. 1553.*

(d) *Calv. Sulcero. Epiſt. p. 154. Is (viz. Servetus) eſt de quo fidelis Chriſti Miniſter et ſanctæ memoriæ D. Bucerus; cum alioqui manſueto eſſet ingenio, pro ſuggeſtu denuntiavit dignum eſſe qui avulſis viſceribus Diſcerperetur Bullingerus Calv. Si ergo hunc rependeret ampliſſimus Senatus, quod blaſphemo nebuloni debetur, totus orbis cerneret Genevenſes blaſphemos odiſſe hæreticos, qui verè ſunt pertinaces hæretici, Gladio Juſtitiæ perſequi & Gloriam Majeſtatis Divinæ vindicare*, Melanchton. *Epiſt. Octo. 14. 1554. Poſt Serveti combuſtionem legi Scriptum tuum, in quo refutaſti luculenter horrendas Serveti blaſphemias, ac filio Dei gratias ago qui fuit βραβευτὴς hujus tui agonis. Tibi quoque Eccleſia, & nunc & ad poſteros gratitudinem debet et debebit: Tuo Judicio perſus aſſentior. Affirmo etiam Veſtros Magiſtratus juſtè feciſſe quod hominem blaſphemum ex ordine judicata interfecerunt.*

(a) *Baſilienſes Epiſt. Octob. 18. 1553. Servetus non ſimplicem, ſed ex multis impietatibus conflatam hæreticorum Larvam profitetur, putà Arrii, Marcionis, Sabellii, Photini, Manichæi, Pelagii, et Cæterorum, &c. Chriſtus ille eſt, in ſignum Contradictionis, cui nec eſſentiam Divinitatis, neque Hypoſtaſin nec carnis noſtræ veritatem, neq; animam humanam relinquat &c. Servetus Hiſpanus Trinitatem æternam Dei, triceps monſtrum et Cerberum quendam Tripartitum, denique imaginarios Deos, illuſiones, ac tres ſpiritus dæmoniorum appellitat, æternam Dei Majeſtatem, nefandè & horribiliter blaſphemat. Tigurin. Epiſt. 1553.* (b) *Riveti Dialyſ. Grotian. Diſcuſſ. Grotium nobis (id eſt Proteſtantibus) bene voluiſſe, nec fuiſſe, quantum potuit in noſtros perſecutionum incentorem & incendiarium nemo credet ſanus qui poſtrema illius ſcripta legerit, in quibus omnibus pacem offert, ut nobis ſolis bellum indicatur.*

full

full of the Principles of Rebellion against Kings and all who are in Authority, for that they would have pertinacious *Hereticks* to be punished by the Civill Christian Magistrate; in the mean while they are for giving free allowance in their Groti n Church and Republick to all sorts of Christians *Quocunque tandem nomine Christianos*, so they be but free from the grosser sort of *morall Scandals*. That I suspect not this vainely that Mr. T. P. is of this, *Grotian Caball*, for the promoting of this Lambe like Deigne for, sooth, I will be Judged by his Jumbling of *Presbyterians*, *Quakers*, *Anabaptists*, and *Witches* together. *Philanthrop.* p. 8. by his, first, quoting it out of Mr. *Hooker*, but where he saith not; nor as I think will he ever be able to shew, that such as he calls *Presbyterians* (a) as he knows most of them he calls *Calvinists* to be, (might do well enough to live in a "*wilderness*, *but not in a Kingdome or Common-*"*wealth*,) *for*, *looking upon others differing from them in* "*their opinions* (*that is their mistakes*) *as Heathens*, *and so* "*to be us'd as vessells of wrath*. Secondly, whilst he expresses so much tenderness to the execrable dust of *Servetus*, he doth not expresse any the least resentment of the immoderate severity of the English Bishops in Queen *Elizabeth* her dayes (b) for procuring the execution of *Penry* at *Tiburne* for but *publishing Libells against the Church Government*, a person sure how erroneous soever otherwise, not upon that account alone (and other then errors on this hand I know none that he was ever accused of) to be deemed by the one thousand part so deserving of Death as a blasphemer of the *Trinity*, a maintainer of the souls mortality, &c. (c) However God forbid, God forbid, and I hope ever to pray it from my very soul that any *Presbyterians* or any other good Christians of any other Denomination amongst us should because of these angry expressions of Mr. T. P. sharpen any whire the more the sword of justice ag inst him. *They I trust have not so learned Christ*. Sixthly, If he do but know in what age he lives in, and be not altogether a *Stranger in Israel* as to the publick state of present affaires amongst us, seems he not by writing what he doth. *Phila. Chap.* 1. *p.* 8. *Chap.* 3. *p.* 72. *Chap.* 4. *p.* 15. &c. even to be enamoured with his own Sequestration? for either he prieth in his

(a) *Philanth. Chap.* 14. *p.* 10.

(b) *Philanth. Chap.* 4. *p.* 15.

(c) *See at large the Articles proved against him by the Geneve Ministers. Opera Miscellan. Calvin. Geneva in Fol. p.* 607. *& inde &c.*

his publiqne ministry those many *pretty Liturgicall knacks*, which he doth so zealously plead for, or he doth not? If the first, he knows at what *Perill* he doth it; if the latter, he proclaimes himself a timerous unconscionable Coward to all the world. The Lord he shew Mr. *T. P.* a way how to leap out of his Snare: and this the Lord knows is all the harme I wish him. Seventhly, Let him ask *mutatus Polemo* whether *Jesuites* in England are in more danger for holding *Livings now adayes* then they were, in the dayes of *Yoar*?

Epist. Dedicat.

Fourthly, Of the same page to the eight last lines thereof, and to what he hath in the Margin there, about the "miscarriage of my former papers, about my 9. Months Labours, with those which are publickly exstant about the "Assistance of the *Presbytery*, *&c.*

Sol. In all which he doth most miserably mistake himself, and I doubt in divers of them most willfully. First, My first Papers against his *uncorrected copy* (as he calls it) never miscarried which yet are in my Desk, & never were intended for *Publication*, but in case of *extream provocation*. Secondly, his *Corret Copy* came not into my hands till the midst of *April* 1655. and my *Correptory Correction*, was drawn up against it, as he may see, (a) *Sept.* 26. 1655. I did purposely set it down for his use, (b) towards the preventing of the use which he here makes of my delayes in thrusting my labours into the Presse, which, as divers can tell, I did for reasons for the which he ought to thank me, not to flout me. Thirdly, If I had been about a work of 30. Sheets as he confesseth (c) not 9. Months but 9. Years, some would have applauded my discretion for it. Fourthly, If he look into his Letter which he had under my hand and seal, he will find that what I say about the *Common Consent* of the *Presbytery*, cannot be understood of their helping of me in the Composing of a Book for me, but of their advising of me whether a Book were necessary to be wrote against him? but if I had understood it of the former, I needed not have been ashamed of it. but should have therein followed the grave Councill of no lesse then the whole *Gallican* Church. (d) Fifthly, That *de facto none of my Reverend Bretheren had any hand, or head, in the Composing of my Book*, if it please him, he

(a) *Corrept. Correct. p.* 232. *Lin ult.*

(b) *Advertis. to the Reader, p.* 1.

(c) *Horat. nonum prematur in annum.*

(d) *Ecclesiastic. Discipline of the Churches of France published in English* (1640.) *Chap.* 1. *about the Ordination of Ministers. Cannon.* 13.

he shall, when he will, have it attested under as many hands as ever *Briareus* is said to have had. 6. If I had conferred with any about the drawing up of my Book, with whom was it more likely for me to have done it, than with my great friends *and Encomiasts as he calls them.* (e) *And can he believe that they and a Clubb of witts besides,* of which (f) elsewhere he talkes at *Random*, would have made, and advised, in the putting forth of a Book, not to deserve (as he bragges) *Resistance* from him (g) to be so much as ἀξιοθρυλλήτης, but to be below a *Confutation.* Oh the most insupe able *Conqueror* Mr. *T. P.* What others may think I cannot tell, but of *one so conceited of himself, I should be apt to conceive* (*to use his own expression*) that such intimations are apt to Render him as odious as any *Antichrist.* Seaventhly, He with all his goodly workes (*h*) makes surely *more haste then good speed*, they are far more sharp at their *Teeth* then in their *Eyes*, they do not *acutum cernere* but *mordere. Epist. Dedicat* in text and *Margin. p.* 8. About what he hat of my fictions against him, of taking up things upon bare report and simple *heare say*, about what I charge him with, *Corrept Correct* 39. concerning his being above sin, and concerning the denyal of the Lawfullnesse of second *Marriages*, *p.* 72. of *Ministers*, &c.

(e. f) Pag. 122.

(g) *Advertisement to the Reader. p.* 7.

(h) *Correct Copy, sinner impleaded, Philanthropy, all put forth in lesse then a twelvemonth.*

Answ. That I may at once quit my self from the *Aspersion* of having indulged to any vain Credulity against him, I must first once for all *Protest* before God and men, that I know but three things in all my book, which I did so much as seem to give credit to against him, and which yet I did not take up upon *bare heare say &c.* The first is that which here he hath and which again he makes a great stirr about, *Philanthrop.* Chap. 3. *p.* 81. 82. 83. 2 The second is that about the 600. Copies mentioned by him *Chap.* 3. *p.* 54. 55. The third is, about the Dialogue of two Ladies about *Artificiall beauty* mentioned from *p.* 150. to 552. of *Chap.* 3. Secondly I say in reference to the first. First, If my Reader will be pleased once more to turn to my *Correptory Correction*, *p.* 39. he will find that I used my utmost care and diligence to inform my self of the truth of it, and I farther back it there, with a probable argument from what he hath

in his *Uncorrect Copy.* The Miniſter from whoſe mouth I took up both the Reports, about his maintaining himſelf to he above ſin, and about his *Denyall of the Lawfullneſſe of ſecond Marriages of Miniſters*, is not a man of mean note in the Miniſtery, nor far off, with whom ſince this laſt Book of his came forth, I have divers times conferred about theſe Reports, and he profeſſeth that upon any juſt occaſion he will juſtify them to his face; and ſtands amazed at his impudent denyall, of what he then ſaid to him; Me thinks therefore his Marginall finger p. 81. is but like that of the Naughty one who beſpeakes his own impudence with his fingers, *Prov.* 6. 13.

Secondly, I cannot but believe, had he not Publikely brought in a large Plea, for the Innocency of Infants *Chap.* 4. *p.* 25, 26, 27. but that the ſame front of his would beare him out in the denyall of what a perſon of true honor and integrity told me, as having heard it too from his own mouth, that he called a Waggiſh Lad of about four years old an Innocent, free from ſin, who yet I trow hath by this time committed ſome kind of Actuall ſins.

Thirdly, If his Publick and Domeſtick Confeſſions of which he ſpeakes do all ſound a contradiction to, or a Cordiall *Retractation* of what he formerly ſaid to my Reverend Brother, I am heartily glad of it, for the good of his Soul, and long I wiſh he may with St. *John* (*a*) continue in that ſound and humble acknowledgment of his ſinnes: but I fear me he may quickly revert to his former preſumptuous ſayings, if he embrace too faſt the Tenents of his new friend *S. Caſtalio*, (*b*) *who hath written a whole Book about the Perfection of Chriſtians, and their immunity from ſin here upon the face of the Earth* (*c*).

(*a*) 1 *John* 1. 8. 9.

(*b*) *Philanthrop. Chap.* 3. *p.* 148. 149.

(*c*) *S. Caſtal. de obedientiâ deo præſtandâ. p.* 295. *edit. in* 12. *Aresdorſii*, 1578.

Totus orbis exercet hiſtrioniam.

"Thirdly, As to the ſecond about the 600 Copies men-
"tioned *Chap.* 3. *p.* 54. *Anſw.* Firſt, Either my memory is
"intolerable falſe to me, or ſo many were the Number of Copies with *W. C.* told me of. Secondly, If ſince, *fear of frowns, or hopes of favour*, make him deny his words I cannot

not help it. Thirdly, As yet he acknowledgeth that within the time mentioned by me, *Correct Copy*, p. 1. about 200. were divended; too many in all reason for the use of a private friend. Fourthly, p. 55. he doth so hugge himself with the conceipt of the quick spreading of his Books, as that he apprehends not that I had done him any great wrong, but honoured him rather by publishing that saying of *W. C.* Thirdly, As for that of the Ladies Dialogue mentioned *Chap.* 4. p. 150. 151. *Answ.* First, A most Conscionable able divine, who I think makes as much Conscience of not telling, *or believing lyes* as any man (in *England*), had by three Arguments which he produced, almost brought me into a belief of the truth of what I say about it, *Corrept Correct.* p. 155. and therefore I did set it as a *Memorandum* down not in the Text, but in the Margin of my Book, from whence I cannot tell why the Printers took it in to the Text. Secondly, Before I did send my *Copy* to the Presse suspecting the passage somewhat too leight, I did draw a *deleatur* over it, but it seemes not so full an one but that the Printers did Read somewhat of that which was in the Margin, and put it into the Text, with an expression, *viz.* that of *mentioned before*, by which unto all Intelligent Readers they have made it evident (seeing no such thing is any where else *directly* or *indirectly* in *Text* or *Margin* mentioned in my Book) that what they expressed there, should have been suppressed. Thirdly, If my papers sent up to the Stationer about the *ERRATA*, were over-viewed, I little doubt but that it will be found, that I gave expresse order to blot out that passage, which yet they did not, as they did not divers others for fear of multiplying the Catalogue of Errors which I am very certain I ordered the rectification of. 4. So soon as any Copies came printed to my hands, I did every where Correct that Passage, as may be seen in most Copies sold in this Country.

Thirdly, If I were too blame to believe any of these *Bare heare sayes* against him, I wonder how he will any way excuse himself for *Crediting and Publishing many Threes of Palpable untruths against me*, for some of which I fear me, he hath scarce so much as *heare sayes* to bear him out in them.

Ile onely briefly touch upon some few of them as they suddenly come to my Pen out of his Book, without so much as mentioning a world more of such Light, and *Frivolious Stuffe* not fit to be graced with any serious Answers.

(a) *Philantth. p. 46. and more largely to the same purpose I Chap. 3. p. 122. 123.*

First, he averrs with confidence. First (a) That in my first Letter it appears, that this (*viz.*) of his Cheif *Parishioners being of his Congregation, was the Ground of all his "Correptory Correction. Answ.* First, Yet elsewhere speaking of this (b) he professeth only to guesse that this was the only ground of his *Correptory Correction* from me. Secondly, It is notoriously false that this was the only ground, or, in my thoughts, any Ground at all, of my first writing against his private papers, which were scattered up and down the Country and confuted by me, long before the *Parishoners* he speakes of, had any being in this place. Thirdly, Yet suppose that his filching of my *Parishoners* from me had been one of the Chief Grounds of my writing against him, what fault had there been in this for me to be jealous over them with a Godly jealousy, that by him they might not be leavened with *Arminianism, Socinianism, Pontificianism in part?* I hope in Gods good time they may have *Grace to forgive me this wrong.* Secondly, He enlargeth himself (c) in the justifying of his Schismaticall practices against my *Parish*, where he first "tells the world that *I frighted my "chiefest Auditors out of my fold, who thereupon came to his, "by way of Refuge; I preached them out of their patience, I "wearied them with my railing, they come to him no lesse "then two Miles Summer and Winter.* Secondly, *He be "like as knowing them better than ever I did highly commends "their Qualities and Conversations as being of a most imitable "converse fearing God and hating Covetousnesse, &c. Answ.* First, Though in all this, which for the Carrying on his vile designes he cannot but know how much advantage he giveth me by way of Retaliation to do him a mischief, if at least he believe a word (which I think he doth not) of what elsewhere he writes (d) that it is in *my power to do him many a shrewd turn.* Secondly, And though every body would have reason to believe, that it were as proper for me

(b)

(c) *Correptory Correction p. 56. 57. 72.*

p. 72.

p. 57.

(d) *Philanthrop, chap. 1. p. 3.*

to

to vindicate my proceedings among my *Pariſhioners* as for him to traduce them at his pleaſure, *who is Paſtor of another Pariſh. A great Prelate* of this Land thought he ſpake reaſon, when upon an occaſion he asked, What hath *Patriarch Sibbs to do in my dioceſſe?* Yet Thirdly, that it may appear that I am in *Perfect Charity with my deluded, and abuſed Neighbours*, and becauſe I love not to rubb up all old ſores in a place where the firſt originall of our differences are very well known, I will onely crave leave in my own defence, *with truth and modeſty*, yet with ſome kind of *Pleaſantneſſe* to ſay; Firſt, That before they came to place, there were there people of as great *Quality*, and to ſpeak within Compaſſe, of as good *Judgment and underſtanding, imitable converſe fearing God, and hating covetouſneſſe*, who did moſt cheerfully comply with the Miniſtery here, nay who then, and ſince have upon all occaſions expreſt their good reſentment of the paines which was taken with them. Secondly, *They cannot without wronging their own ſouls, as well as my Miniſtry, ſay* Pag. 25. *that they were my Text as well as my Auditors, ſpoken to, and againſt, from the very ſame pulpit* as their *fawning Tertullus* pleads for them, unleſſe poſſibly, and yet not out of deſigne neither, they call that *Preaching againſt them*, when thoſe ſins are preached againſt, *which not my Tongue* but their *Conſcience* might tell them that they or ſome of theirs were guilty of. *Nor can they ſay* that they were preached out of their *Patience*, if at leaſt they were after a Pſalme Read, and a Staff. 2. or 3. *ſung, impatient to hear my Sermon, with prayers before and after*, of but juſt an hour long, as near as I could by an hour Glaſſe gueſſe it, who for divers late years do *ad clepſamminum dicere*. Thirdly, As for their *Carooching in the Winter* to him as well as in the Summer through thick and thin I can ſay nothing, but that I have long ſince *heard, that farr fetched and dear brought is meat for Ladies*: if they had been pleaſed to ſtay at home, their Spirituall food might have coſt them leſſe, been as *wholeſome* though not ſo *gaudy*, and they have been *as fatt, and well liking as to any ſpirituall improvement, but their mind to them their Kingdom is.* Thirdly, That, (a) "*I confeſt to very many, it* (a) Philanth. "*muſt coſt me a round ſumme of money to get my Book to be* p. 7.

printed. *Anſw.* Firſt, I who in my Native Country had never any the leaſt occaſion to commit any thing to the preſſe, might ſuſpect ſome ſuch matter, and ſpeak of it to ſome few of my friends. Secondly, One who was acquainted with the wayes of Printers did a little ſcare me about a ſumme of money; yet as ill as he thinkes me befriended, my very friends in this Country (would I have made uſe of their offers,) would gladly, for the printing of the Book, have defrayed much more then was demanded. Thirdly, After the *money matter* was any way talked of, I did *as many can witneſſe*, out of pure reſpect to this Budget or Vineyard, forbear the Committing of my Book to the Preſſe. Fourthly, When upon an inſolent provocation from my *Antagoniſt* and the earneſt *Inſtigation* of good men, I did but ſignifie my *Peremptory Reſolutions* to get my book to be printed, though *Stationers* have reaſon enough to be ſhie of Printing of Books upon arguments worne thread-bare by often writing, yet I had no leſſe than two Letters from two prime *Stationers*, and that before the book went out of my Study, that they would freely Print it, and now ſure I am the printing thereof will coſt me nothing but what I did Voluntary gratifie my choiſe friends with, and a very ſmall matter which I flung away *upon a few Workmen at the Preſſe.* Fourthly, (*b*) That I rayled againſt him "*to all ſorts of people, that I* "*curſed him to ſome, and preached him down in my two Lecture* "*Sermons.* *Anſw.* Firſt, *The firſt is impoſſible* becauſe I converſe with but very few, beſides thoſe who are of my own *Cloath* and *profeſſion.* Secondly, I dare ſay that thoſe few others with whom I have had any diſcourſe about him, if they will but ſpeak truth, can tell that in their hearing, even to the offence of ſome of them, they have heard me much oftner commend the Gallantneſſe of his parts, than to poure out any thing againſt him, which (without the greateſt *Calumny*) *can be termed rayling.* Secondly, The ſecond "*about Curſing of him to ſome, is much more impoſſible* "*to be proved.* *Anſw.* Firſt, For although I know not who thoſe ſome may be, yet I am ſure I may lay down my life upon it, that for above this thirty years, never did *Raſh oaths or curſing* come out of the doors of my Lips; yea,

(*b*) *Philanth. pag.* 56.

I am sure of it, since that time in my greatest haste and heats, I did never protest so high, as by my *faith*, by my *troth*, or by my *Truly*. Secondly, *I have and shall daily* pray for him, as this I am sure he wants, and that will be farr from *Cursing* of him. "*As to the third my preaching* "*against him at Lectures. Answ.* First, I will not deny but that I have not only twise but oftner preached against the matters which he and other *Arminians* hold, and that the rather because as it appears by their Books & *Pamphlets*, they do once more raise *up great Storms and Tempests* against our English Church, and that from all Quarters.

Virg: *Vnà Eurusq; Notusq; ruunt, creberq; procellis Africus.*

And if he will needs interpret this to be preaching against him, let him so, if he please; but then with reason he cannot say what he doth elsewhere, that he hath no more then one publick *Enemy appearing against him*, I trust he hath yet in the very *Ministry* Many hundreds, who very often Preach against him. Fifthly; (*b*) he sayes that when he considers how many men were imployed in the *Cor-Rection* of every Sheet of my Book, "*besides the ordinary Correct.* "*and with how absolute a Liberty they were impowered, he can-* "*not but look on my Apologie, as the deepest instance of my* "*Invention. Answ*, This is so palpably false, absurd and foolish, that I wonder who they were, who were so *Momish*, if he did not forge these things out of his own *heart*, as to put such stuffe into his head; for, first it is but too well known to me, and my *Stationer*, that no man living putting any thing to the Presse had fewer of any considerable understanding in divinity to overlook the severall Sheets after they were once sent up to the Presse. Secondly, Though I named two Divines of Note in the City whom I requested my *Stationer* in case of need to repaire unto, when about the difficulty of the hands his workmen should be at a stand, yet that, to my great prejudice, was never done. Thirdly, I had never Sheet sent unto me for to Correct here in the Country, but when the *Work-men* had wrought it off, and because they never came to me but on the *Saturdayes* in the afternoon, and

(*b*) *Philanth. in the Conclusion. Chap. 4. §. 6.*

were

were by Ten a Clock on the *Moonday Morning* next after, to be ſent back again, I could never have the overviewing of them, but when I had no leſſe then *two Sermons, and a Catechiſm Lecture to attend to, as well as to the Cor-Recting of my Papers.* Fourthly, By what he drops here, and may be gathered if need were by divers others Paſſages of his Book, it appears, that for furniſhing of himſelf with a Collection of Tales againſt me, he hath by his *Silver hook hooked in very Printer's Boyes to be his Hiſtorians, or rather Legendaryes*; them hath he bribed to let him have the *Hanſel of my Papers*, before they were ſo much as ſent to me, and yet forſooth elſewhere we are very demurely told, how loath he was to follow me into the Preſſe, how long like *Buridans* Aſſe, (*a*) he was deliberating what he ſhould do with me.

(*a*) *Adverti*ſ. *p.* 2.

Simia eſt ſimia, etiamſi aurea geſtat inſignia.

Fifthly, If the *Apologie* which I made in the Concluſion of my Book were the deepeſt *Inſtance of my Invention*, I am ſure my *Invention* was ſhallow enough: never ſhall I deſerve a place in *Polydore Virgil, de Inventoribus rerum*; and without all peradventure his *Judgment was as blunt* as *my Invention* was trifling, to ſpend ſo large a Chapter as his Third is, which by far is the Greateſt in his Book, to diſcover and confute my *Extraordinary Invention*, thus *magno conatu magnas agit nugas.* The ſixth, and laſt in which I will inſtance (for I am weary in Confuting ſuch froathy falſe ſtuffe) is, that I was at Coſt to *get my Publication*, (*b*) to be "*publiſhed in the ordinary Newes Book.* *Anſw.* A thing ſo notoriouſly falſe as that, had he not told me this in Print, and that by a mere accident one of the Miniſters at Table ſaid, that he had ſeen my name in a *Diurnall*, to this very day I could not have known of any ſuch thing, as that my name, and Book was put into the Newes Book (2ly.) *But truly* as I am told it, by one of his friends, it is *fœlix infortunium, a happy unhappineſſe*, that not long after his name, and his *Philanthropy* appeared in an ordinary weekly News-Book; though I was aſſured by the ſame hand, that he

(*b*) *Philanthr. p. Antepenult.*

he gave expreſſe order that it ſhould not be done: as I would not have failed to have done, had I known any to have been bigg with any ſuch matter.

And thus by this taſt of Tales *Collected* againſt me, it will be eaſie in the reſt to gueſſe what a *Tom tell-Truth*, our Mr. *T. P.* is like to prove.

An *ADVERTISEMENT To the READER.*

SECTION. I.

First, L. 3. *I found a Volume* of about 30. Sheets, &c. *Answ.* First, By his frequent mentioning of theſe 30. Sheets, which I will not ſay 30. times, but I am ſure he doth very often Complaine of, (*a*) it is plain they do very much ſtick in his Stomack. Secondly, How they could well be fewer; by way of anſwer to his 74. quarto pages, I think no body can well tell, all that being done, which I give an account of, in my *Epiſt. Dedicatory* (*b*). Thirdly, He hath made a ſhift to equall me very nigh in the number of Sheets, and yet hath chiefly medled with my *Playfulneſſe, or my Paſſions*; in his Phraſe, with my *Style* and *Temper*, omitting to touch upon the 20th. part, as any body may ſee; of all that which was in me *Subſtantiall, and Argumentative.*

(*a*) *Philanth. Chap. 1. p. 1.*

(*b*) *Cor-Rect. Epiſt. Dedicat. p. 8.*

SECT. II.

Secondly, pag. 2. l. 2. with *Margin*, "*The ſeverall* "*men of this Combination it is his own expreſſion of himſelf*; in his p. 48. *Anſw.* First, He is there as every where elſe excellently good at carping at *words and Syllables* even as *Claudius* was at Catching at flyes (*a*). Secondly, I trow there is no more harme in the bare word of *Combination*, than there is in the word *Aſſociation*. Thirdly, The leaſt dram of

(*a*) *Suet. in Claudio.*

Charity if it had been in him towards me, would have enabled him, if he had thought it ill-sounding, to have interpreted it by what I have in the Close of my *Postscript dedicatory* out of *Cyprian de Confederatione Deificæ Disciplinæ*, and of that other in moving within the mere *Orbe of an Ecclesiasticall sphere.*

SECT. III.

(b) Thirdly; *Ibid. Advertisement l.* 8. *A very thin Schollar.*

Answ. First, *I am thinn enough in all reason*, yet for thicknesse almost able to compare with him, who will needs call himself the *Lean Cleric.* of the Country, (a) when I wrote the *Beau-Cleric.* Secondly, Unto this *Objection* frequently inculcated upon a very *malevolent designe* of rendring my Labours useless, I had thought to have said nothing; yet now must say something for the countermining of his Plots. 3ly. I find it still to be the great businesse *of Arminians*, and profane persons thus to depretiate their Adversaries that all *Wisdom and Learning may seem to be monopolized by them. Thus Arminius wants Learning, and accuratenesse in* Mr. *Perkins* (b). *Bolton* before his Conversion speakes of him as of *a passing mean Scholler* (c). *P. Bertius* when no meaner men then *L. Trelcatius* and *Fr. Junius* appeared against *Arminius* tragically complaines of their want of Learning. (d). (e) *Drunken dick Thomson*, a man bewitched with the Conceit of his own parts as much as any *Babylonian* intoxicated by *the Cup of the Whore*, doth the like, and that very Tragically. Fourthly, *Though possibly my Adversary* may by much have got the start of me and probably be so well conceited of himself that in the way of *Schollership* he hath sped as well as ever any of *Raimund Sebond's Schollers* did, for whom their Master undertakes (f) to make them *Perfect Divines in a Month, and that without knowledge to pre-*

(b) *Postscript. circa finem.*
(a) *Philanthr. Chap.* 2. 44. *with Cor-Rept. Correct. p.* 20.
(b) *Armin. Contra Perkins. p.* 19. 119. 49.
(c) Mr. *Bagshaw History of his life and death Sect.* 6.
(d) *De Sanctorum. persever. & Apostas. Epist. dedicat.*
2. *Video collapsam esse veram illam docendi & disserendi Consuetudinem: quidvis hodie dixisse refutasse est non æstimantur rerum pondere, a sed tituli solum librorum leguntur.*
(e) *Diatrib. de Amiss. Grat. p.* 3. *de disputatoribus hodiernis optat, ut aut eruditi essent, aut se non eruditos esse: scirent, verum nunc contra comparatum est. & quo quisque ab omni vudita Doctrina, & omni Lectione, imparatior, com sorticum supercilio & confidentius de Gravissimis quibusq; quæstionibus judicium sibi arrogat. Procusium Oratores novi, stulti, Adolescentuli* (f) in his *Theolog. naturalis in Prologo.*

pare

pare them, ſo much as the Knowledge of Grammar, and yet that they ſhould not be proud of it neither. I ſay however this may be, I cannot be ſo hardly opinionated againſt my ſelf but that after ſome paines I may have attained to *ſome little ſomething.* I remember to have Learned (and that perchance before Mr. *T. P.* had got ſo much in Latin, from the Jewiſh Rabbins theſe ſentences.

לא קשתי יקצאתי אל תאקי
קשתי ולא קצאתי אל תאקיל
קשתי יקצאתי תאקיל

And if I after much paines taking have got nothing, I muſt needs cry out, *reddat mihi minam Diogenes*, I have reaſon to complain that from the 18th. year of my age to this very hour, Men of the greateſt note for Learning and Piety have much abuſed me, and themſelves, in giving large *Atteſtations* to my *Scholariſhip*, when they have not been ſolicited unto it by any thing but their own *forwardneſſe*. Fifthly, But ſuppoſe me as very a *Dunce* as he would repreſent me to the world to be, how much more *Veniall* is it for me unwarily to break *Priſcians* head, than for him, as I have ſhewed, to break St. *Paul's* hand, who, as no mean Scholler hath it, was ignorant of the Greek *Grammer* (*g*) Sixthly it would cauſe ſome mirth in any body to obſerve by what *Mediums* he labours to prove this Charge againſt me. Let the Courteous Reader be pleaſed to give me leave curtly to run over the chief of them, and for the reſt *Valeant quantum valere poſſunt*, I think they will ſignifie but little.

(*g*) *Paulum neſciviſſe Græcam Grammaticam ab Hieronymo obſervatum affirmat Eraſmus, in Apol. Hieronym. adverſus Ruffin.*

Firſt, *Chap. 3. p. 34.* He thought "*Demon had bin of the new-*" *ter Gender, by vertue of Graecula, vel in on, vel in um.* *Anſw.* Firſt, Not to take Sanctuary from Divinity, wherein it will not be determined whether *Dæmon be mas fœmina or neutrum.* Secondly, If it had pleaſed him to have turned to *p. 46. l. 11, in Margine*, according to my Emendations in *Catalogo Erratorum* (*h*) he might have found it printed right, *Dæmonium Meridianum* for to that was my allusion in the *preface.* Thirdly, It is well known

(*h*) *Cor-Rept. Cor-Rect. p. 46.*

to my Stationers and Printers that the Sheets of my Dedicatories came to me laſt, and that that ſheet in which *Demon Meridianum* was printed came not to me, before I received from them divers Dozens of books compleatly wrought off, and bound up. Fourthly, I can now eaſily diſcern, why he kept ſuch cloſe *Intelligence with Printers Boyes*, and why he was ſo peremptory not to admit of a *Cor-Rect Copie*, by my order ſent unto him under my own hand, *viz.* becauſe he would not deprive himſelf of the ſport which he intended to make with the *Sphalmata Typographica*. Secondly, "*He uſed the word Topicall* (i) *becauſe it* "*ſeemed a fine word, not becauſe he underſtood it.* *Anſw.* Yet the very bare reading of the next words following that expreſſion, *will Convince* his *Impudence* in his *Aſſertion*. In them I ſay, What they can produce would be as *Demonſtrative* as any in *Euclides Elements*.

Philanthrop. Chap. 3. p. 60.

(i) *Cor-Rept. Cor-Rect. p. 6.*

Thirdly, But inſtead of all inſtances I would beſeech the Reader to turn to what he hath againſt me in his *Chap. 3. p. 99.* (*k*) and compare it well with what he writes in his *Cor-Rect Copy*, and what my return is in my *Cor-Reptory Cor-Rect.* and then let him tell me what he thinkes of his *Diſingenuity*, *and unconſcionableneſſe*, there to make a hard ſhift to make me a *falſe Latiniſt*; he muſt firſt moſt neceſſarily deny his own *Italian Proverb* quoted by him *Troppo Convina la verta col vitio*, to be *Italian*, and maintain it to be *Latin*, whilſt he replies to me. that he *cannot but avow he wiſheth too he had wrote in Latin, for ſure then he would not have been ſo tedious in his Cor-Reptory Cor-Rection.* Thirdly, He is forced to make a piece of falſe *Latin*, in turning *Ni*, as it is rightly written in my *Corrept. p. 90. in Margin.* into his *In Marginis anguſtia prohibuiſſet.* Fourthly, He calls upon *Readers* to judge with him, whether *multa & admodum rara* be not falſe *Latin*, or falſe *Senſe*, who if any body ſhou'd preſent him with a *Cabinet* full of many and rare *Gemms* would not think there were falſe *Latin*, or *Non-ſenſe in Gemmis iſtis tam multis quàm raris.* Fifthly, He adds his *Marginall finger* to it, which what it ſignifies in that place againſt me, I think no body can tell, unleſſe it were his *frontleſſe front*, and *ſcornfull ſpirit*. He with an *eſpecially* tells his Reader a Notoriouſly-lye, (pardon the phraſe) both

(*k*) *Philanthr. p. 99. Cor-Rect. Copy, p. 49. Cor-Rept. Cor-Rect. p. 192.*

Cor-Rect Copy, p. 48.

in

in *Text* and *Margin*, that I take *Derelictos*, rather than *Defectio* to have been the *Substantive*, at *leaſt the Antecedent*, to cujus *the Relative*, whe e the ocular inſpection of my text e.inceth the co ntrary to every man, not willing to be blinded. My words are, *Cor-Rept. Cor-Rect. p.* 197. *Malorum*, (*viz.*) *Angelorum 'Defectio arguit fuiſſe derelictos, cujus* [*ſupple, derelictionis non defectionis*] *non poteſt alia adduci cauſa quàm reprobatio*, and pray doth not here the Relative *Cujus* relate to the *Subſtantive Derelictionis* and not to *Derelictos*? Fourthly, 4. 27, 28, 29. He is as *Rhetoricall as he is able, as it appears by the pleaſure which he takes in Clinches. Such as Notes of no good note courted at Court, φάτις, and face, &c. with other ſuch elegancies & Rhetorications, which ſome little Children of ſix years old, I ave not been able to endure. Anſw.* Firſt, Sure he forgets his name ſake, and no meaner man then a ſo called Reverend *Father in God*, who for clinches in the moſt famous Auditories in *Oxford*, and at *Weſtminſter*, was exceedingly famous in this kind. Some *mens Paradice is a pare of dice*, *All Houſes* are become *Ale-houſes*, *Divines* become *Dry Vines*, What was it ſo in the dayes of *Noah*? *ah Noe.* Se.ondly, Divers of theſe like-ſounding *Phraſes* were hardly ſo much as thought on by me when I wrote them down. Thirdly, If all in this kind muſt be cryed down; and I am ſure I had not many of them, then in divers places, the Holy Scriptures muſt be blamed, where *Iſaiah* 5. 7. no leſſe then twice, in one verſe we have

Eſa. 5. 7. לְמִשְׁפָּט וְהִנֵּה מִשְׂפָּה לִצְדָקָה וְהִנֵּה צְעָקָה

Eſa. 28. 10. קַו לָקָו קַו לָקָו *Amos* 5. 8. קִימָן הַקִּימָן

ſuch kind of alluſions in words which cannot be expreſſed in the *Engliſh*; And ſo likewiſe in the *New Teſtament*, in divers places. *Rom.* 1. 29. πορνεία πονηρία, φθόνε, φόνε v. 31. ἀσυνέτες, ἀσυνθέτες, Math. 21. 41. κακὸς κακῶς ἀπολέσει Rom. 12. 3. φρονεῖν εἰς τὸ σωφρονεῖν. Mark 7. 16. Ειτις ἔχει ὠτα ἀκέειν ἀκέετω, 2 Cor. 6. 8. δυσφημιας καὶ εὐφημιας, v. 9. ἀγνοέμενοι καὶ ἐπιγινοσκομενοι. v. 10. ἔχοντες, κατὲ χονλες, 2 Cor. 4 8. ἀπορέμενοι, ακ ἐξαπορέμενοι. And I hope wiſer folke than *Children of ſix years old* may be able to *endure* theſe expreſſions.

Fourthly, To the chief matters objected againſt my very Reverend, and Learned friends, the *Encomiaſts*, as he calls them, (*a*) who were p'eaſed to ſpeak well of my Book. Them he abuſeth either all 1. *Conjunctim* together: 2. or two of them

(*a*) *Adverti ſement to the Reader, p.* 4.

them *diviſim*, ſingly by themſelves. Againſt them all, he hath to ſay, That, "*They have bewrayed their Affections,* "*if not their Judgments, by way of Proluſion to* Mr. "*Barlee, and have done a kind of publick pennance,* "*by making it known to the world, what things they do* "*approve of, &c. Anſw.* Firſt, All the world who are acquainted with thoſe *Learned and good Divines* know them ſo well, as never to be likely to believe, that out of mere reſpect to me, and my Book, they would have recommended to the world, and the Church, and that at ſuch a time, the work of *an impotent Scribler* as the ſaith (*b*) *which deſerves only to dye in ſilence, and to prevent ill ſmells to be quietly buried in ſilence, to ſleep upon a ſtall,* (*c*) *&c. I ſay all men acquainted with them, and their Behaviour will as ſoon believe*, that they would rather have ſuffered their hands to have been cut off from their wriſts, than to have been acceſſary to any ſuch foul crime ſo contrary to the Churches welfare, and their own *Credits.* Secondly, I truſt they will never have cauſe to do pennance for bearing witneſſe to the *Truth*, which for ſo many years they have preached, or for ſtrengthening the hands of their poor *Friend*, and *Fellow-Labourer* who never had, nor can be phanſied to pretend a power over them to make them ſpeak in his behalfe, any thing, but what they judged moſt meet and ſeaſonable. Secondly, *Ibid.* "*That in all which they* "*have ſpoken, they have not adventured one ſyllable, againſt any* "*one Argument in my Book, but onely have told their ſeverall* "*Tales after their manners of expreſſion ſhewing whom they are* "*for & whom they are againſt, &c. Anſw.* Firſt, It is not the proper work of *Encomiaſts*, to anſwer *Arguments*, anſwered to their hands but to ſpeak their thoughts concerning the ſolutions of Arguments by him whom they *commend.* Secondly, yet two of theſe great Divines have ſo fully ſpoken to the chief Arguments in his Book, that could I have known before hand that they would ſo conciſely have anſwered his whole *Pamphlet*, either I would have returned no anſwer at all to it, or have done it much more *Compendiouſly.* Is it indeed no Syllable of Anſwer to all his arguments, to ſhew that he fouſely *Miſtakes* the *Queſtions Controverſal* all along? That his Objections are meerly *Pelagian*, *Jeſuitical*, *Socinian*, *Bolſecian*

(*b*) *Philanth. Dedic. Epiſt.*

(*c*) *Chap. 3. p. 55.*

Bolsecian, and such as become any body, but, as so called *Protestant of the Church of England*, (*d*)? Secondly, Had not they before I was so much as by name known to them, sufficiently in their *SERMONS, and writings declared to the world whom they are for, and whom they are against*, as to need by setting of their hands to so worthlesse *a Scrible* (as he thinks mine to be) to purge themselves from a *Crime* (wch they were never so much as by any suspected of) of not adhering fast enough to the good, *true, and Christian party which they were of*? *Obiect. Chap.* 1. *p.* 11. I, but neither Mr. *B. nor his Prefacers* have named any one passage in my Book, *which they can tolerably pretend to be Pelagian, or Semi-pelagian, but only have framed an accusation in Generall, &c. Answ.* First, This is notoriously false concerning Mr. *B.* if any body will but be pleased attentively to heed his *Text*, or *Margin* throughout almost his whole Book, but especially if he do but any thing heedfully peruse what I have at large set down in my *Parallel* of his opinions with the *Pelagians* and *Semi-pelagians*, or *Massilians*. *Chap.* 5. *Cor-Rept. Cor-Rect.* from *p.* 201. to 206. Secondly, It is not the work of *Generall Prefacers* to descend to *Particulars*, yet while Dr. *Reynolds* hath fully shewed that he scarce u eth an *Argument* which is not taken out of the *Pelagian* or *Semi-pelagian Schoole*, as any body may see who reads but the *Cor-Rect Copy*, and that Drs. *Epistle* together, he will be abundantly convinced of the impudence and falsenesse of this Assertion. Secondly, But besides these abuses which he puts upon them all *Joyntly*, he hath something against two of them in (*severall*) *viz.* First against *incomparable*, Dr. *Reynolds*, and sage Mr. *White field*. Against the former, can any man think him the lesse abusive against him because he saith; First, *p.* 2. (*a*) that he doth seriously respect him for his *Gravity, Learning, and Comparative moderation*? Believes Mr. *T. P.* this to be a competent *Plaister* for breaking of his head together with that of his brethrens as we have seen? *Dolus an virtus quis ab hoste requirat*? Secondly, Are not his *Comparative*, and so *Diminutive Commendations* of him *absolute Disparagements* to him? Thirdly, Since he hath made a foul shift *Philanthr. Chap.* 1. *p.* 11.

(*d*) *Se* Dr. *Reynolds Epistle, per totam.*

(*d*) *Advertis. to the Reader, p.* 2.

to hook in that *holy and gracious*, as well as most *Learned Divine*, amongst those who *make God to be the Author of sin*, (and speaking of him, and others, *he wisheth that their expressions were no worse then so too*): and since, elsewhere he hath told the world, (*b*) that his opinions, to be sure, of those he approves of, are *cruell and Sanguinarian*, that it that too be true of him as he saith it is, that *God is the Author of sin*, then in the like sort he declares his opinion of him (*c*). *That there is no God* would be the very worst *Tenent in all the world, were it not worse to conclude him the cause of sin*, as he there and every where else maintaines that *absolute Predestinarians do*. I say, after these foul affronts put upon him, and other Divines at home and abroad, whom he doth *Reverence, love, and honour*, though now he should fawningly tell him that though he be (*d*) *an Anti-Remonstrant* yet he *knows him to be a learned pious man, and upon whom he never meant to fasten any ill names*, but really payes *him every whit as much Reverence, as if he were of his opinion, or he of his*. Can he from hence forward think him so vainly *Credulous* as to believe a word of that he saith? Nay, can he do otherwise then believe, but since he hath so *whipt, and Stripped all*, or most of his *Neighbours Country Divines*, whom, (such hath been been his *humility*) he hath much loved and respected; that he will not rather think himself *disgraced* then honoured by his Oratoriall *Quil*? and that henceforth it will be really a disparagement for any *Godly Orthodox Divine* to have his good *word*, and his favourable opinion. Fourthly, I think the Dr. would have taken it farr better, if he had Compared him and me, not to "*Mezentius his Couples*, "*whose cruelty it was to yoke the Living with the dead*, but rather with *Æneas, and Ascanius*, who strive in my poor measure, and pace to walk after him, but do I what I can to the Contrary it will be *Impari passu*. Secondly, As for what with a *virulent spirit*, with height of proud *scorne* and furious indignation he doth in measures *pressed down and running over slanderously* powre forth against Mr. *White-field*, (*a*). *Answ.* I am sure if any Reverence had been left in him to *Gray haires found in the way of Righteousnesse to prefer soundnesse of Learning, to holinesse of an exactly Religious Conversation* he would

(*b*) *Sinner Impleaded*, p. 46.

(*c*) *Ibid.* p. 241.

(*d*) *Advertis. to the Reader*, p. 5.

(*a*) *Advertisement to the Reader*, p. 5. c. & *Chap.* 1. p. 11.

would have trembled at the thoughts of affronting of a man of his worth, and note in the Christian Church. First, He must be stiled *the Poeticall old man.* *Answ.* And yet, First, He shews not wherein *his fictions do lye*; unlesse it were for making *of observations upon he knows not what manuscript of his*, which yet (*b*) he is forced to confesse, *was a Copy of his private manuscript*, and when he hath not, after all his *Prevarications* about this businesse been able to shew how, or by whom, or *why any* should have wronged his private Manuscripts. Secondly, If Mr. *Whit-field* yet retain (as he doth) any true skill in any *Good Poetry* he should, for that, not have *Despised him*, but have *honoured* him the more, seeing his own Learning is mainly *Oratoriall*, and *Poeticall*. Of which kind of Learning if he be once stripped, he will be found much more to *supplere locum Idiotæ*, than most of his *Neighbours*, so shamefully for want of Learning, reviled by him. Secondly, (*c*) He runs parallel with *Don Quixot*, "*who valiantly confuted the Barbers Bason under the notion of* "*an Helmet*. *Answ.* First, As witty a one as our *Great wit* is taken to be, in multiplying of jests; yet I find, that to help himself out, he is forced to use *Repetition*, (*for fear his stock should faile him*) of the *same merry jiggs* with which he is much pleased, and hopes to pleasure as vaine men as himself. This is now at least the second Time, and that upon one and the same occasion, that I have met with this *Toyish phancy* of his. Secondly, If there were any fighting with a *Barbers Bason*, then he himself as valiant a man as Mr. *T. P.* is, was the *Barber* and the *Wearer* of the *Bason* instead of a *Helmet*, for after many wranglings about his *Uncorrect Copy*, or if you will *foul Bason*, I find him (*d*) to allow of my saying when he saith, that from *Chap.* 3. *p.* 32. *unto the very end*, (*which is above halfe my Book*) my Book is almost *verbatim*, *the very same with my first renounced papers*. Thirdly, "*He is ambitious to have it thought that I* "*am altogether such an one as himself*. *Answ.* First, Questionlesse there is no such matter. I am confident he would not for a thousand worlds be like him in *Opinions* or *Conditions*. Secondly, I beseech God it may be Mr. *T. P's.* happinesse to *obtain Repentance unto life* that he may be truly

(*b*) *chap.* 3. *p.* pag. 6.

(*c*) *Ibid p.* 6.

Epist. secunda vel tertia.

(*d*) *Chap.* 3. *p.* 58.

Ibid. p. 6.

Ambitious to be ſo good a man, as good Mr. *Whit-field*, hath long, to all that know him, been known to be. Fourthly, *ſpeaking of the Presbyterians in England who are farr enough from being half witted, Had I* "*been willing to charge* "*them it ſhould have been with greater crimes.*' *Anſw.* Firſt, He meanes as is plaine by what he expreſt concerning them elſewhere (*f*) that he takes them to be more *Knaves* then *Fooles.* Secondly, But what higher Crimes than that of *Blaſphemy againſt God*, doth he think himſelf able to prove againſt them? Is it of their *maintaining a Lanfulneſſe*, as the caſe may be, to *excommunicate Kings*, a more heinous Crime in his Judgment then the former? Sure it cannot be in the Judgment of thoſe who think they muſt honor *God firſt*, & then the King next. Fifthly, "*He ſuſpects him to be the* "*Reverend Divine whom* Mr. *Barlee quotes without a name*, "*to put colour upon that matchleſſe fiction mentioned by him.* "*Chap.* 3. §. 21. Firſt, Neither (as hath been ſhewed) is that a *Fiction*, and then leſſe, a *Matchleſſe one.* Secondly, Nor if it were, was he at all the *Coiner*, or ſo much as the *Reporter of it.* Sixthly, "*I once took off the veile from* 'off *his eyes, and made him ſee very cleerly that upright Job* "*was not a Jew. Anſw.* It were indeed a great wonder if a man *whoſe Light is Darkneſſe* in moſt *Divine matters*, ſhould yet be able to enlighten him, who, before he had ſo much as a head, or eye, in it had been under God inſtrumentall in the Enlightning of many who ſate in *Darkneſſe and in the ſhadow of death.* Secondly, If Mr. *Whit-field* at any time had maintained *Job*, to have been of the Nation of the *Jews*, he might in divers places on *Job* have quoted the *Chaldee Paraphraſe* for it *. Thirdly, but I am aſſured from Mr. *Whit-field* himſelf that the diſputes betwixt the nwere not at all *Genealogical* but purely *Theological:* for, Mr. *Peirce* maintaining the ſalvation of ſuch as *Socrates Plato Ariſtides*, &c. amongſt the others Mr. *T. P.* inſtanced in *Job* as being *ſaved without the Pale of the Church*, Mr. *Whit-field* replied to him, though

(*f*) *Philanthropy, Chap. 4. p. 10.*

* As alſo the *Arabick in the very cloſe of the whole.* Wallæus *contra Corvin. Job, omnium ſcriptorum conſenſu ex Arabami poſteris fuit oriundus, qui nepotes ſuos vivus inſtituit. Gen.* 18. 19. & *Cui ſe Deus ipſe non occultè, ſed ut Prophetæ extraordinariâ & apertâ apparitione, revelavit, antequam Iſraelitæ in terra Canaan à Reliquis nationibus fuerunt ſeparati. Edit. in quarto p.* 174. 175.

Job

Job might not be of the *Jewish* Nation, he was yet of the true *Religion*, of the Religion of the then *Jews*. And pray now in the Judgment of all the *Christian Church*, who ſees beſt, whether Mr. *Whit-field*, or Mr. *Pierce*? Seventhly, *Chap.* 3. *p.* 31. ſpeaking of him again, he ſaith, "*it is not hard to con-*"*jecture why the mentioning of his name was left out in my fron-*"*tiſpiece*. *Anſw.* Firſt, If I may lawfully uſe his Phraſe, ſomewhere he hath *as bad Luck as ever any Hariolator had*, for it was againſt my liking that any of the *Divines* names ſhould be ſo *poſted up*, as they are, in the frontiſpiece of my Book. Secondly, If therein thoſe who did it, uſed any diſcretion; I ſuppoſe they did not omitt his name becauſe of the ſlightneſſe of it, as Mr. *T. P.* would ſeeme to imply, but becauſe Mr. *Whit-field* ſpake to a Manuſcript, not extant in print, and ſo ſpake not in *Commendation* of the Book which I publiſhed.

CHAP. I. §. I. *p.* 2.

"*I am well aſſured by Intelligent and practicall perſons, that* "*very few will buy his book, who are not prodigall of their money,* "*and that fewer will read it who are not prodigall of their time.* *Anſw.* Firſt, If he did but believe his own *Intelligencers*, why doth he take ſo much paines in anſwering of a thing ſo certainly in the world to be ſo much neglected? Secondly, I will not tell the world how eaſy it is with him to gaine the credit of being *practicall*, and *Intelligent*, nor what thoſe termes according to his *practiſe*, *do ſignifie in his practicall Schoole*, but I am able enough to prove what falſe Prophets they have proved to him: for whatſoever become of the multitude of the *buyers* of my Book, in an age *exceſſively co-vetous*, and very little *bookiſh*, I am ſure it hath met with very many as well *benevolent*, as *malevolent* Readers, and of the firſt ſort ſome of the greateſt Eminency for Learning, and Piety, who when I little expected it have in Letters expreſſed their good *reſentment* of my Labours, and thankefulneſſe for my paines. Secondly, Yet muſt needs acknowledge that if *witty Jeſts*, *fowl Calumnies*, *ſinging Teares*, were ever able to deterr Readers [illegible] book of va-

lue,

luing of it, I dare say, from this day forward I shall have very few either Buyers or Readers, and I must needs say it, if insolent *Magisteriall Dictates* are able to Confute me, I am as fully Confuted as ever was *Bellarmine* (a) by the *Scotish* preacher (I know of old he loves to play upon *Scotish Preachers*) when as he tells the story of the *Epitome* of a Confutation of him. *Bellarmine saith thus*, But I say the Contrary, *where is he now? Ibid. p.* 3. "*It will not be* "*amisse to tell him, what Cor-Reptory Cor-Rection meanes in this* "*Authors acceptation of the phrase*, viz. *it is the singing an* "ἐπινίκιον, *before a fight. A way of Conquest by mere con-* "*tempt, and this he illustrates*, (*p.* 3. 4.) by variety of Instances of his own *fictions* to please his Readers.

(a) *Philanthr. Chap.* 4. *p.* 18.

Terent. *Populo ut placerent quas fecisset fabulas.*

Answ. Belike he knows the signification of this *phrase*, better then the Author of it, *from whose mint it came.* (b) *In the first expression. Cor-Reptory*, he thought only to allude to the title of one of *Austins* books, *De CoR-Reptione & Gratia*, in the other to that of Mr. *T. Ps.* own book called a *Cor-Rect Copy*, &c. I joyned these two expressions into one *Title*, because as he *truly* though *imperfectly* relates, I had sent word by a Neighbouring Minister, *that seeing he had a mind to be whipt*, he should be *whipt*, or *Corrected*. And because it is not usuall to divorce *Chiding* or *Cor-Reption from whipping*, *or Correction*, which I am sure so great a *wanton* did extreamly *want and deserve*, I joyned *Correption* and *Correction* together תוכחת Correption in the Hebrew, as well as קנסל Correction *gives wisdom.* Secondly, he who had ended his *Correct Copy* with a harsher ἀνομαλοποίησις when he saith (b) Opinion attree, is a *fault*, &c. might therefore well allow me to begin my Title with some kind of an ἀνομαλοπόια, lesse insolent by far than his own. Thirdly, in all likelyhood had he but had the good hap of preventing me in the using of this expression, and but affixed it to the Title of this his Book against me, he would have much applauded himself in the invention, because it would have made good *that things and names* do mostly agree, as it would have surely done

(b) *Philanthr. Chap.* 3. *p.* 4.

Prov.

(b) *Cor Rect Copy, p.* 74.

with

with this moſt *whipping* and *flagelliferous* book of his.

Conveniunt rebus nomina ſæpè ſuis.

Fourthly he that elſewhere is angry with Dr. *Twiſſe* for not uſing Schoole termes in the ſignification of ordinary *Dictionaryes*, may be well asked in what *Lexicon* or *Nomenclator* he findes the word *Correction* to ſignifie all theſe triumphing matters he *Ibid.* (*p.* 4.) ſpeakes of? "*Reformed* "*my little book*; *as he and others would*, *Religion.* *Anſw.* Firſt, His little book what it wanted in bulke it had in malice, and poyſonous *Miſchief*, and therefore I took the more paines to *confute and detect* both theſe. Secondly, *This goodly Orthodox Proteſtant of the Church of England*, *as he calls himſelf*, (*a*) had once before accuſed me, and another *truſty old Trojan* with me for being like *Pauſanias*, or *Heroſtratus*, who would get our ſelves a name rather for *burning*, than *for building up the holy Temple of our Engliſh Church*: but for that he. Firſt, had his anſwer formerly with which he ought to have reſted himſelf contented, or have confuted it (*b*). Secondly, Unto which let me adde that if either he, my ſelf, or any of our way, could have had their wiſh about the *Reformation of our Church in England*, it ſhould not have been concluded on onely by one ſingle *Weſtmonaſterian Aſſembly*, who yet have adviſed moſt excellently towards it, (if we had but *grace* to follow their *advice*) but if *ſuch a Councill* could by any meanes have been procured, by *an Oecumenicall Councill* of the *Proteſtant Reformed Churches*. * And in this caſe I could from my ſoul wiſh that without Hypocriticall Jugglings, *M. T. P.* would at laſt *determine*, whether ſuch a Councill would have conſpired in the *exſtirpation*, or in the *Settlement* of the true *Proteſtant Religion*? he ſeemes to hold this *Queſtion* in the *Affirmative*, by what elſewhere he requires as neceſſary for the making up a true Eccleſiaſticall Authority for a Miniſteriall determination of Controverſies in Religion. (*c*)

(*a*) *Ror-Rect Copy Dedicat, Epiſt. p.* 4.

(*b*) *Ror-Repl. Ror-Rect. p.* 7.

* *An opinion which I was confirmed in, by an excellent Treatiſe put forth (as was ſuppoſed by many) by the moſt venerable Arch-Biſhop Dr. Uſher, 1641.*

(*c*) *Philanthr. Chap.* 3. *p.* 104. *unto which he doth there require the Authority of Tradition, and the univerſall Church not ſo much as excepting the preſent Roman Church.*

"*To what he hath about my Sympresbyters. Chap.* 3. *p.* 17. 18, *p.* 69. *p.* 121. *Chap.* 4. 12.

Anſw. Firſt, Let it be obſerved in the Generall, and we ſhall not need to be minded of it again, when 20. ſuch like paſſages come to our hands in his Book; that he loves to make much worke by frequent *repetitions*, of thoſe Paſſages which he thinkes are any way able to make his oppoſite party odious; theſe things *as ſweet morſells he rowles under his Tongue.*

Decies repetita placebunt.

Secondly, He hudles up a world of matter upon this occaſion, wherein he doth expreſſe; Firſt, his *matchleſſe* and incomparable *Sollicitude*, leaſt he ſhould be accounted a *Presbyter* of the Country *Aſſociation:* for this end he doth aſſure us (*a*); Firſt, That ſeverall perſons of the *Presbytery can bear him witneſſe that he hath avowed an abhorrence to the doing or ſaying of any one thing, which might betray him into the danger of being thought a Presbyterian, &c. Anſw. Alas for him!* that he ſhould expend ſo many very *Significant words* upon a matter ſo unqueſtionable! Doth he think any who knows him, to have been ſo ſimple, as not to have believed this without his *avowing* of it? Beſhrew them, who were at any time ſo *credulous*, as to believe the contrary of him. Secondly, *Oh* but that he would be pleaſed to take half a the paines to purge himſelf from *Arminianiſm*, *Socinianiſme*, *Dimidiate Pontificianiſm*, how would my *Sym-Presbyters* have jumped at the *very glad tydings thereof?* Secondly, *He dares profeſſe* (*b*) oh horrible? "*that as he never* "*was of that Lecture, ſpeaking either of that of* Northamp-"ton, *or of that* Dayntry *ſo* (W. W.) *by the grace of God,* "*he never will be.* *Anſw.* Firſt, Thoſe who believe that by the grace of God which they pray for whenſoever they Preach there, and which they hope they do in ſome meaſure attaine unto, ſtand amazed to think by vertue of what kind of grace this *Votary* came to this Reſolution, and well may they think it may be by vertue of that grace which in his ſenſe he will needs call *ſpeciall* (*c*) but they hope they ſhall never believe it is by vertue of the true *ſpeciall Chriſtian Grace*, which gives *us to will and to do according to his good will*

(*a*) *Philanth. p. 69.*

(*b*) *Philanth. p. 121. Chap. 3.*

(*c*) *Philanthr. Chap. 3. n. 83. Phil. 2, 12.*

will and pleasure. Secondly, Though presently after, he talkes not only *of feeding of the flock, but of defending them from the Woolfe too*; *Answ.* Yet if he had come in amongst them without mending his opinion, and manners, they would have known of no other *Woolfe* amongst them beside himself. *Verus Lupus in fabula.*

Secondly, (*d*) some, after his *cunning Custome*, he clawes, and flatters, "*whilst he calls them the better sort of persons*, "*for whom he dare be an Advocate, though publickly stigmati-*"*zed by me, as if they were men of my paste, and Patronizers* "*of my Project, who abhorr the blackness of my Designe, and* "*that weakness with which it it manag'd.* *Answ.* First, He intending these things only to raise up some jealousy in me that we have *false Bretheren* among us, I will be so charitable as to turne *Sceptick* untill some other reasons than his bare say so be brought in whom I have found *often* to be good at the *Lichfeildian Eloquium*, make me to be of a Contrary belief. Secondly, If any of them (as he feignes) think themselves to have been *publikely Stigmatized* by me I may well wonder that they yet never told me of it, when as they had opportunity enough for it: nor can I think any of them so devoid of *ingenuity*, but in case of such a great wrong they would sooner have challenged me, then in *huggermugger* have gone to him to have turned *Complainants against me.* Thirdly, But in case there should be any truth in what he talkes there, how proves he that they are either the *better* or the Major party? Fourthly, As for the *Blackness* of my designe, or weakness to manage it, the designe being now so publickly known, I suppose is to have other more *Competent Judges* than him and my self: and therefore without saying more in my own behalfe, I will leave it to them to Judge righteous *Judgment.*

(*d*) *Philanthr.* p. 18. *Chap.* 3.

Thirdly, He is not afraid to say (*e*) that I imply them to have been "*Apostates from all the rest of the* 39. *Ar-*"*ticles, whilst I say, that they adhered yet to one part of them,* "*that they have receded from their former subscriptions, that* "*they are Schismaticall in some points, though not in all.* *Answ.* By his over severe *Criticisms* in a way of his own meer conjecture, he layes by *fair too great a weight upon* the very

(*e*) *Philanthr. Chap.* 4. 10. *and Chap.* 3. p. 18.

very *little* particle, yet as being by *odds too thin a wyar* to support so great a *weight* of *Accusation* as he hangs upon it, (f) for, First, I dedicated my papers *as well* though not so much to the *Juniors*, as to the *Seniors* of those *Presbyteries*, who never at their Ordination did so much as subscribe either to the *Dogmaticall*, or *to the Rituall part* of the 39. Articles as they lye in the Letter, yet possibly they may have subscribed to as good, as full, and as ample ones as they, *viz.* to those in the *confession* of faith agreed upon in the late Assemby, of *Westminster*: and if for the intimation of difference in their different formes of *Subscription* I used the particle, yet in reference to the *Seniors*, why must it be quarrelled with? Secondly, Mr. *T. P.* pretends greatly to adhere to the *Dogmaticall* as well as to the rituall part of those *Articles*. Now a question arises amongst us, not whether the latter were true of him, but whether the former: Was it not most rationall in me to appeal towards the *decision* of it, to those *Presbyters*, *who love them* more than himself, and may be supposed to have understood the sense of them as well as he, and who divers of them subscribed them before there was any such thing in the world as Mr. *T. P*? Fourthly, Divers of those *Presbyters*, may possibly at the time of their *Ordination* have been required by their *Diocesans* only to have Subscribed those *Articles* according the sense expressed by Queen *Elizabeth* in the Statute of *Elizabeth* 13nth. as to *truth of Doctrin and of the Administration of the Sacraments*, * without urging of that *subscription* which other *Ceremonial Prelates* stood upon, *viz.* to what was injoyned by the Canons in the year, 1603. and which stand blasted in the Records of the Parliament, 1610. for their illegality, as having by Mr. *T. P's.* own true Confession, *Chap.* 4. *p.* 1. no other Authority to confirme them then *Bishop Whitgifts Contrivance, and agreed upon with the License of Orthodox (King James) in the Synod held at London*, 1603. and commanded to be observed *under the great Seal of England*, without the *Concurrence of Parliament*, nay against it. Fifthly, If the worst come to the worst my *Sympresbyters, and Patrons* can only be proved, (I believe upon good grounds) to have *receded* from the *rituall* part of the *Articles*

of

(f) חשטר לכת ברבל Lat. שבא

Nodum in scirpo quærere. Angl. To seek a Needle in a Bottle of hay.

* *This was the way which many a pious Bishop went: I am sure which Bishop Davenant (by whom I was ordained) used in his diocesse.*

of the Church in a time when theſe Rites had given much offence to the weake, and when by an *Authority* over them they were taken away from them; but yet in the midſt of all *temptations and Stormes* which they have out-ſtood to the contrary, they hold to the *Capitall fundamentall head-Articles of the faith*, and ſo they continue to be the ſtayed *Dogmaticall Subſtantiall Sons of the Church*, Whereas Mr. *T. P.* as hath been cleared (*g*) and may be yet further, *receding* from divers of the *former*, continues onely in an *unceremoniall* age of the *Church*, *a Circumſtantiall Rituall Son of the Church*: the former *Grave Seniors* continue in love with the Churches fair doctrinall attire; his ſame *demure Junior* continues in his veneration of the *Gay hemme*, *lace*, and *fringe* of her Garment. *Egregiam verò laudem, & ſpolia ampla! Chap.* 3. §. 7. *p.* 32. "*he will not* (as he ſaith) *complain that I have* "*freely impoſed on me the names of* Ruſticus Coridon, *and of* "*a poor* Sympreſbyter; *and again*, *a mere Pigmeé*. *Anſw.* The firſt I impoſed not on my ſelf, as any body may ſee, who will but be pleaſed to turne to the place, but was ſuch as I knew he was moſt likely to impoſe upon me, for which I do now thank him as the world goes, who to requite him can well be content that he ſhould be ſtyled *Sacellanus Aulicus*, whilſt I, poor I, continue to be *Sacellanus Ruſticus*: and I hope to grow as well in the Country, as he ſhall be able to do in that his Chaplaines place at Court. Secondly, In the other two Termes, of *poor Sympresbyter*, and *Pigmee*, I am glad he allowes me ſome *humility* yet, when I make my addreſſes to my *Graver* Bretheren and Compare my ſelf with them, though elſewhere he would have men believe that I am more proud than any Pope. Thirdly, "*I will not Complaine that he hath paſt his own doom* "*upon himſelf*; (*i*) *for whilſt he calls himſelf Sorcerer, he doth* "*in Congruity thereunto believe, that I and my bretheren would* "*Judge it meet that ſuch a one ſhould by Presbyterian Cenſures* "*be given up to the Devill*. *Anſw.* Firſt, It is well that here he will take me right, and not as elſewhere (*k*) that I judge him worthy by Political Cenſurers (*to dy the death of* Servetus.) Secondly, Againſt the time that ever we may be ſo bleſſed as to enjoy *Presbyterian Cenſures*, I will

(*g*) *Cer-Rep. Cor-Rect. p.* 14. 92, 93.

(*i*) *Philanthr. p.* 35.

(*k*) *Dedicat. Epiſt. p.* 6.

leave it, to wi e men to judge whether we all may not in ſome ſenſe call him *Sorcerer*, as well as doth himſelf? Firſt, Is not this his Book like to be as a *Circes* Cupp, a very inchanted one to many in Citty, Town, and Country? Secondly, Doth he ſtick to rank ſome of the beſt of men, diſguiſed under the name *Presbyterian*, with the worſt of men *Quakers*, *Anabaptiſts*, *Witches* (*l*)? When as yet, *Anſw.* Firſt, He ſhould knew the Terme *Presbytery*, and ſo from thence *Presbyterian*, to be a Scripturall Term. (*m*) Secondly, He cannot be Ignorant that the Biſhops he every where ſo much pleads for, were no other than *Primi Presbyterorum*, and in ancient times were to do nothing, *ſine Presbiterorum Concilio*. (*n*) Thirdly, He ſhould have uſed his good friends the *Anabaptiſts* and *Quakers* better, than to have numbred t em with Witches; for excepting the quarrell they may have to the *Gown*, (*o*) which he ſaith he preacheth in, they approve of his new doctrines marvellouſly well. For the former let him aske his Neighbour, Mr. *Morley*; and for the latter let him peruſe *James Naylor*, and others of his ſect and Sect, in their Books put forth againſt the *Scots Miniſters* about the *Univerſality of Gods love*, and let him not believe, it is a meere report that he hath been cryed up by the *Quakers* of this Country. So great a *Courtier* ſhou d not thus have proved *diſcourteous* to his freinds. Thirdly, Doth he not in his *Sinner Impleaded in his own Court* (*p*) ſtrenuouſly plead againſt the *Solifidians* by whom he underſtands not the *Antinomians*, but the *Common Proteſtant*, maintaine *Juſtification by workes*, as well as Faith? and ſo doth he not, in the phraſe of the *Apoſtle*, upon this very occaſion, *bewitch the people*, *Gal.* 3. 1. and deſerve to be ranked amongſt the γόητες, or *Witches* ſpoken of by the ſame *Apoſtle*, 2. *Tim.* 3. 13. Thus, before he is aware of it, hath he under his own hand juſtifi d one of the *very worſt of expreſſions* which he quarrells at me for uſing againſt him (*p*). The Lord he grant M^r. *T. P.* repentance that he may avoid all divine Cenſurers, ſeeing that he is never in t is Church like to be overtaken by *purely Eccleſiaſticall* ones; any other I would be loath to ſee him fall under.

(*l*) *Philanthr. Chap.* 1. *p.* 8.

(*m*) 1 *Tim.* 4. 14.

(*n*) *Hieronym. Epiſt. Thordyke. Forbeſii Irenicon. Reduction of Epiſcopacy to the forme of the ancient Synodicall Government: by Arch-Biſhop Uſher, lately put forth by* Dr. *Earnrad* 1656.

(*o*) *Philanthr. Chap.* 2. *p.* 44.

(*p*) *Sinner Impleaded* 332. 333. 334. *&c.*

(*p*) *Philanthr. Chap.* 4. 34.

Chap.

Chap. 3. *p.* 32. 33. 34. He drawes up a dreadfull long charge against me of confessing my sins, "*with a* peccavi fate-"or, *and yet of suffering a wilfull Relapse, of wallowing like a* "*sowe in the mire, all which will be evidenced, if the Reader will* "*but compare the ninth page of my Epistles with the fifteenth* "*and sixteenth. A man that should sweare never to sweare, and* "(*without provocation*) *confirme this promise with some great* "*oath, would mak a competent mirror for Mr.* B. *to see himself* "*in. Answ.* First, To be sure we have a great *outcry*, even an *hue and cry* to all *By-standers and Neighbours*, as if some horrid inexpiable crime had been committed, yet let them upon this noyse but be perswaded to look out, and they shall see nothing but the insufferable insolence of a *Clamourous brazen faced person*, such as here Mr. *T. P.* proclaimes himself to be.

Horat. *Quid dignum tanto tulit hic promissor hiatu?*

For. First: Where do I any where make any absolute promise that I will crave pardon for any faults committed against him? Is not what I promise in the very place which he would have all men to look on. *p.* 3. *Dedic.* "*onely with an, if any of* "*their society shall convince me of Scurrility, or Calumny?* Secondly, Are all *Apologies on suspicion of guilt in the Apologists Confessions of Crimes*, or not as often *flat denyalls* of them, or at least very great *Extenuations* of them? Thirdly, Do I plead myself *Guilty* because some not only of the *people*; but even of my *Sympresbyters* may, (*p.* 9.) I do not say do judge *me guilty?* but do not I rather say, when proverbially I tell them that every one *can tell how to tame a shrew, but he that hath her* that if they did but know the man as well as I then did, and I am sure they all do now, they would be of another mind. Fourthly, Are all angry, hasty, *say overwarm nay fiery* expressions against a man, whom perchance a wiser posterity may say is *publico malo natus*, to be looked upon as matters of my deepest penance, as heinous as he represents them, because he can find himself no other worke to cavill at? Fifthly, Pray what is now become of his *Protestation* which very earely he entred (*a*) that *my*

Cor-Rept. Cor-Rect p. 9.

(*a*) *Epist. Dedic. p.* 1.

pretious ſoul was dearer to him then his eyes? So charitable is my meek Lamb-like man, as that in my behalfe he ſpends almoſt a Sheet of paper in pleading for my pardon, yet here he repreſents me as a moſt *Deſperate impardonable ſinner againſt God*, and him, and the Church! *O Tempora, ô mores, ſic ſunt res humanæ! Cic.* *Chap.* 2. *p.* 43. 44. "*having rankt him* '*and my faction, with Julian the Apoſtate in the conſumma-*"*tion of all his Blaſphemies, he immeditately prayes, The* "*Lord be mercifull unto us.* *Anſw.* Firſt, When he reads me, and very often when he would ſeem to tranſcribe me he goes about it not only as if he had loſt his *conſcience* but his *very eyes* too. I had uſed the word his *faction*, a matter of eight lines before, and ſay that he will *needs appear in the Van of it*, and this I deliver in the plurall number, *unto whom*, but then juſtly comparing him rather than his faction to *Julian* the *Apoſtata* (*a*): for all men know that multitudes do not *Apoſtatize* to *Arminianiſm*, but are *bred*, and brought up in it, as Mr. *T. P.* was not, if we may believe him, I then conclude with my *prayer* for him *yon*, in the ſinguler not for *them* or *us*, as he writes it in the plural, as if I had taken in him, and all his faction with *Julian* and all, into my prayer. Secondly. I am well known not *to allow of praying for the dead*, or of praying to the Saints *departed in any caſe*, and then leſſe of praying for ſuch a Caitiffe as *Julian* was: but it will much concern him to enquire who that Miniſter was, who vehemently pleaded, four or five years ago, for the *lawfullneſſe of praying for the dead, and unto Saints*, at a Gentlemans table, who contended againſt it, and complained heavily to me of it. *Chap.* 2. 44. "*How doth it follow that I* "*am a Jeſuite, becauſe I am lean, or have been beyond Sea?* "*That I am an Arminian becauſe he is the Trim Clerk of the* "*Country? and ſuperlatively fine Mr.* T. P. *and in my pro-*"*per element of Courting my Noble Patron, &c.* *Anſw.* Firſt, Where do I ſay in *plain Engliſh* that he is a *Jeſuite*? Secondly, Or where do I any where uſe ſuch lame *Conſequences* of proving of him guilty of ſome *Doctrinall Jeſuitiſm* becauſe he is *lean, or hath been beyond Sea?* which would be a Couple of Excellent Arguments to prove me a *Jeſuite*. Thirdly, Such a ridiculous arguing from his *Bandſtrings* (as he

(*a*) *Cor-Rep. Cor-Rect. p.* 50.

well

well saith) to his Book, must ever, and anon be brought in (and I do give warning of it here, once for all,) not because he doth, *in his conscience*, believe that I do so much as make any shew of arguing so, but because he knowes *Pythagoras*-like his Αυτὸς ἔφη, will make it credible amongst his party before it be confuted, and in the mean while it makes them *good sport*. Fourthly, When I have any such expressions about his *Courtship, finicalnesse, &c.* any who will but trust their own eyes on my book, may see that other-guesse occasions were by him given me to use them, and what I argue from them, *Chap.* 2. 48. "*For what* "*imaginable Reason should he use alwayes, to fill up forty and* "*two pages against my Portall* (*as he calls it*) *which is not quite* "*five leaves, before he come to the purpose.* *Answ.* First, That reason I told him *p.* 11. *Dedic.* That it was *for the gratifying of some of lesse Leasure*, and I may add now, of *much playfulnesse* too, which used to hinder such Gallants from reading beyond the *Portalls* of any Books, and their answers: whereunto unlesse they be told on by somewhat of Mirth, and Cheerfulnesse, they be ready to *sweare* they be weary of overmuch reading. Secondly, I found him in his *Portalls* as rational as any where, and abundance the more insinuating, and thought therefore fit there to break the snare in a more popular way, where it was most apt to catch *unwary souls*. Thirdly, If, as he saith, *Ibid. Lin.* 12. all that I fly against his *Portalls* is but *pure invective*, what meant he upon a meere, and a most notoriously *false supposition* which he vents elsewhere (*a*) that my *strength* lay in my answer to *Præfaces*, and not in my answers to the body of his book, to spend by way of answer above 22 Sheets to a mere *Invective*, and not to reserve to himself full six *purely argumentative*, against the body of my Book? Would not a man who at any tyme measured the Altitude of the spirit he every where pretends to, have thought this infinitely beneath him? Would not a man have thought that his first two Sheets of Paper most *smartly* and even to a *miracle prodigiously Satyricall*, beyond all possibility of *imitation*, might have served by way of answer, that he might have the more full lash at my *arguments* after that he had sufficiently

(*a*) *Philanthr.*

ſufficiently which my *Style*, *and Temper*. *Chap.* 2. *p.* 51. "*I have enabled him to ſay*, (*nemo mihi per hos annos, niſi qui* 'Grotio, *qui Jacksonio* τοις παυ, *inimicus*) *I do therefore* "*ſay* nemo *becauſe to the beſt of my remembrance I cannot ſay* "*I have an enemy, who is not an enemy to* Grotius, *and to* "*every other perſon whom I extreamely honour, and admire,* "*&c.* paulo poſt, *ſpeaking of me, he adds that he hath but* "*one enemy he knowes of, aboveboard in all the world. Men of* "*judgment, do already ſay of thoſe Authors,* Voſſius, Grotius, "Caſtellio, *what Quintilian of Cicero, that a man may have* "*known to have profited by his very Delectation in ſuch mens wri-* "*tings. Anſw.* Firſt, If he have but as many enemies as *Grotius* hath (not for his incomparable Learning,) in which reſpect *Scaliger* ſaid very well of him, as of *D. Heynſius* when they were but Youths, that they were *Duo Prodigia ingeniorum*, (*a*) but for his unparallel'd *prævarications* in Religion, and Cruell Spite againſt *Proteſtants* in his latter years (*b*) I trow both beyond Seas, and in our very *England*, he hath thouſands of able *Proteſtants*, who will oppoſe this *Grotianizing*. Secondly, It it be a marke of Learning, and Integrity, and a ſigne of *Proficiency* for men to delight in his writings, and of thoſe of his admirers, it is a dreadfull ſigne of the *Dementations*, of many great wits.

(*a*) *I Meurſius in Athenæ. Batav.*

(*b*) *Vide Simplicii Venni. judicium de Grotio mortuo D. Andræi Riveti Dialyſ. contra Diſcuſſor. Grotii front. &c. The ſumme of all his Deſign is ſumm'd up in his own words in my Cor-Rept. Cor-Rect. p.* 126.

Nullum magnum Ingenium ſine mixtura Dementiæ,

and of their inclinations to *Socinianiſm*, *Popery*, *wicked carnall policy*. Thirdly, Were here a fit place for it, I durſt by Gods Grace undertake to prove that there is no Chriſtian *Clergyman* (give me leave inoffenſively to uſe the Term now) under the Cope of Heaven, be he *Pontifician*, *Epiſcopall Presbyterian*, or ſo much as *Congregationall*, but they have reaſon to be an enemy to him, and his writings for betraying all *Eccleſiaſticall* power and juriſdiction into the *hands of meere Laicks*. As it is known he hath done in his book, *de jure Magiſtratûs circa ſacra*. (*b*) Fourthly, As for Dr. *Jackſon* I may, and for *Caſtalio* I hope to have a fit place to peak of him. And truly miſerable is *England*, if ſuch mens writings are become as pleaſing to the *dainty*

(*b*) *where Chap.* 4. 17. 18, 19.

Let Mr. T. P. *tell us how he likes of his pleading for Lay-Elders.*

wits

wits amongſt us, as ever *Titus Veſpaſian* was (*c*) who was ſtyled *Deliciæ humani generis.* And yet I verily believe that to be true which a great *Oxonian Stationer* told me above ten years ago, that by printing and ſelling of *Heterodox*, *Socinian*, *Arminian*, and Popiſh books, they get ten times more than by any that is *Orthodox.* So willing is *England now a dayes* to be deceived; yet let not *Orthodox* perſons in a rage, let this paſſe uncontroul'd and ſay with a Popiſh Biſhop.

(*c*) *Sueton. in Veſpaſian.*

Quando quidem hic populus vult decipi, decipiatur.
Principiis obſta, &c.

P. 59. "*The Correptory Corrector makes a lamentable confeſſion, that he hath need to caſt about for topical arguments to "prove me the father of the firſt Papers. Anſw.* Firſt, What Dares not armed Oratory, and in this ſenſe *Armata nequitia* do? Do I ſay in that place which he quotes (*b*) that I had need to caſt about me for *Topicall* arguments, or do I not rather ſay the contrary, that I ſhould not need to caſt about me for *Topicall Arguments.* Secondly, A little before I had given him no leſſe then five arguments, unto which he makes not ſo much as an attempt towards an Anſwer, and which in a matter of this nature (*viz.*) of a *fact* which I did not ſee done, are ſomething more then *topicall*, or merely probable, and then I ſay of them that if ſome men, whom I could mention by *Name and Sirname* it need were, would but ſpeak out, I could produce thoſe which would be abſolutely demonſtrative. Secondly; He hath in his forepart of his very *P.* 47. confeſſed the Copy he ſpeakes of, to be his, and if his life lay upon it, cannot in any *Materiall* thing (unleſſe ſome ſlight miſtakes of words, or ſome falſe pointing, or the like muſt be accounted in this caſe to be materiall) contradict it, and yet the *Correptory Corrector* doth make a lamentable Confeſſion, for confeſſing but the ſame thing which the father of thoſe papers doth!

(*b*) *Corrept. Correct. p.* 6. 20. 21.

P. 60.

P. 60. *p.* 13. 14. "*Let him give ſome diſhoneſt reaſons,* "*ſince he confeſſeth, p.* 5. *he can give no honeſt reaſons,* "*Line* 8. 9. *why I denyed all falſe Copies to me mine, in as* "*much as they were falſe.*

Anſw. Firſt, No body ever did, or ought to blame him for denying falſe Copies to be his ſo farr forth as they were falſe, which I am well aſſured if I ſhould name the hands through which they went before they came to me, can only be ſo in *Litterall* matters, not in *Theologicall*, or in truly *Subſtantiall*. Secondly, I ſpake of diſhoneſt *reaſons*, which as every body may ſee who will but look on the place, (which if he can be able to hinder, very few ſhall do) muſt be underſtood not of ſuch as ſhould be diſhoneſt for me to *produce*, but of him to be guilty of, and they be ſome ſuch as theſe. Firſt, he profeſſeth, (*a*) that if he could have lighted upon his former Papers he would have Committed them to the fire, and durſt he have burned them for their *honeſty*? Secondly, It is *Diſhoneſt* to deny that to be his, which, as I ſay and can prove, two divines ſaw under his hands, and which he himſelf by his faultring-denyalls is eaſily diſcerned to *confeſſe*. Thirdly, It is *diſhoneſt* in one paper mainly, and principally to diſpute againſt abſolute *Election*, and in another coming from the ſame Author *chiefly*, if not only, to diſpute againſt *Abſolute Reprobation*: and when he had done ſo to maintain that theſe two papers are one & the ſame papers for *ſubſtance*, which is falſe, whereas indeed they be two diſtinct papers compoſed by one and the ſame Author, upon the ſeverall parts of *Prædeſtination, Election, and Reprobation*. Fourthly, It is *diſhoneſt* in the *Correct Copy*, *p.* 13. to turn *that expreſſian of the halfe witted Rabble of Prædeſtinarians* into another of *Abſolute Reprobatarians*, and then reproachfully to call Mr. *Whitfield* for reading it as he did, right, according to the firſt Copy, *the poeticall old man*. Fifthly, It is *diſhoneſt* in his open *Correct Copy*, wholly to leave out that ſignall paſſage againſt *ſpeciall diſcriminating grace* quoted by me out of the firſt private Copy *Corrept. Correct. p.* 31. for that in *p.* 56. as more largely in his *Philanthropy*, *p.* 83. 84. *&c.* he intended

(*a*) *Correct. Copy* in paræneſi.

intended to *Gull the world, and Delude the Church* with ſome goods word of *ſpeciall grace.*

Chap. 3. *p.* 61. First, "*It will appear that Mr.* Barlee *had* "*accuſed his own dear Bretheren, of what he judged to be* "*heinous in five reſpects, he gave their practice ſo black a* "*Character behind their backs, as he durſt not own before* "*their faces; ſo well hath he rewarded his three ſpeciall be-* "*nefactors, &c.*

Idem. Chap. 4. *p.* 13. *l.* 3. with 7. 8. "*where he calls them* "*Grave Incumbents, only as if he diſtinguiſht betwixt right, and* "*poſſeſſion. Anſw.* First, In this and the immediately preceding paſſage (quoted by him, *l.* 3. *&c.*) wherein I ſay as I am an *Eccleſiaſtick, a Chriſtian, a Gentleman, &c.* he diſcovers himſelf to be a monſter of Ingratitude; for having written a moſt tedious Letter to me, wherein he accuſed me that I aimed not at the confuting of his Book, but at the depriving him of his *Budget, Vineyard,* or *Lyving*; for the giving unto him, the utmoſt ſecurity that it was poſſible for me to do, that I aimed at no ſuch matter, I ſent him my Proteſtation againſt it, in the words which he expreſſeth: (though he may do well to remember that in the ſame Letter, a little before the words which he quotes out of it, I ſaid that though I diſliked *modum ſequeſtrandi* now a dayes u'ed, yet I was not againſt the outing of *unworthy Eccleſiaſticks*) that againſt his Book, and *Doctrines* I would *do every thing* which became a *Miniſter* and *Scholler* to do in a meer *Miniſteriall* and *Scholaſticall way.* And muſt this *Loving ſecurity* (the all I have, or can have to give) be interpreted to reflect ſo diſgracefully upon my ſelf and friends as that it muſt in Capitall Letters, (I think for to ſignifie that he is *ærei, & ſaxei frontis homo*) be made the vain-glorious Concluſion of a vapouring Book *Chap* 4. *lin. ultim. & penultim.* Secondly, I never heard that any of my three friends had their *finger in the pye of ſequeſtring* of *others,* though ſome of them have lived upon *ſequeſtrations,* when Incumbents have been caſt out by others, and therefore what I ſayd was nothing to their *practiſe,* eſpecially when I neither ſpake

nor thought of them, when I wrote what I did. Fourthly, If he will needs have all those to be branded with a black *Character* of reproach who have, or do live upon *Sequestrations*, doth he not then rather blast than *commend* the fame, and name of his friend, whom he cryes up so high, (a) *for learning, candor, charity, moderation*, when it is well known to all that know Mr. *T. P.* that he accounts all those *Robbers*, and *Theeves*, who live upon *sequestrations*. Fifthly, How can I, in the place quoted out of me by him, speaking of *grave Incumbents*, distinguish, or so much as seem to hint a distinction betwixt *right and possession*, when as I proffer to stand as to the present matters debated betwixt us, to the *Ministeriall decision of any ten of the graveſt Incumbents who have been leaſt upon their* Tropicks *in theſe Tropicall times*, and that must needs be before *Sequestrations were in practiſe*, which in the way which I am not so well satisfied with, hath only been in practise during these *Tropicall times*?

(a) *Phil. Chap. 3. p. 58.*

Chap. 3. p. 24. "*That I did not dare to mention the Confeſ-*
"*ſion of faith, Catechiſms, &c. of the late Weſtmonaſteriall*
"*aſſembly p. 24. Here the Corrept Corrector gives us a ſpeci-*
"*men of his Logick. Becauſe I did not name his Authors, I*
"*did not dare to name them, p. 32. How ſhould it lye in my way to*
"*name Confeſſions, or Catechiſms, which I never ſaw and*
"*ſeldome heard of, &c. Anſwer.* First, How long will the Beauclerick of the Country, when his eye is on my book resolve, not so much as to read true English, *ut clericus*?

Is it not plain by the *Text* and *Context*, *Antecedent*, and *Conſequent*, that I speak not those words of him but of my self, who having mentioned many other things against him, known by him to be Authentick in the Church of *England*, I subjoyne these words; *not ſo much as to dare to mention, &c.* because I would not presse him with things which he was most likely to refuse to have his Doctrines of the Church of *England* tried by. Secondly, I thank him for granting those *Weſtmonaſteriall* Authors to make for me, I hope I shall not be *aſhamed of them, nor a ſhame to them, pray God he never* affect worse books. Thirdly, From my *ſoul* I am *ſory* he should so undervalue the most excellent Labours of

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the most Learned and Pious Assembly, as not in such a disputing age as this is, to vouchsafe so much as an eye to look on, or an open eare to hearken out, what they had concluded in their *pithy decisions* of most of the *Controversies* agitated in our times. *Who so blind as those who will not see, or so deaf as those who will not hear?* Fourthly, What a youthfull leight trick is it, in so *Juvenall a Divine*, so scornfully to speak of the pains of so many of his *Seniors*; in Comparison to the meanest of whom he is in *Theology*, but a meer dwarf, and then by head and eares bring in a saying of Dr. *Cheynells*, as if the Dr. had been minded to jeere both himself, and the Assembly he was of? *Chap.* 3. 74. "*That* (*in my p.* 35.) "*I have a Charitable wish that the Absolute Reprobatarians* "*should be shipt over for* Turky, p. 23. *Answ.* Firft, It is plaine in my p. 27. I do rather allude to his words than quoted them directly. Secondly, what he did not then so fully expresse, he hath in effect done more fully in this his *Philanthr. Chap.* 4. 10. where he saith of *Presbyterians*, who most, if not all, in his opinion are absolute *Reprobatarians*, that they might *do well to live in a wilderness, and that place I judge might prove worse* to them, were he but to assigne it to them, than *shipping* for *Turky*.

Chap. 3. 101. "*Heare o Heaven, and give eare ô Earth!* "*Every measure of Gods grace which is not irresistible is called* "(*goodly*) *by a gibe, and is said by a blasphemy to have* (*Mis-* "*chievous qualifications*) *p.* 42. *&* *in margin. Ibid. So in this* "*p.* 217. *he calls the very power of resisting Gods grace* (*which* "*is not an act of resisting, and so not guilty, and which God* "*himself was willing we should have a wretched, miserable, lying* "*sinfull power, and with such kind of stuffe he runns on from p.* "101. *to p.* 103. *Answ.* *He having words and wit at will*, it is easie for him upon every slight occasion to be an *Hyper-Tragedian*. But first, what the least appearance is there, of my *blaspheming any measure of Gods grace*, whilst as it is plaine if any body list but to turn to *p.* 41. of *Corrept Corrector*. I do put oppose his *Idol phancy of grace*, which as I shall shew elsewhere, when all comes to all, is nothing else but *pure nature, nay nature impure* by Arminian Orators decked with the *Titulary Robes of grace, of speciall grace*, for the

Dr. *Twisse Against Mr. Hoard, p.* 242, 243.

declining of Envy. This μορμολύκειον, this *vizard of grace* so called may well be *Gibeah*, and yet grace be untouched, Dr. *Twisse* as I have heard him speake it a 100. *times over*, was wont to say that as the Jews did set a *Crown of Thornes upon Christs sacred head*, so the Arminians put a *Crown of Scornes upon his Grace*, by calling that so which is not worthy to be called so *. Secondly, I took when by this Author, not only *Learned Gratious Pemble*, whom I had quoted in the *Marg.* of p. 217. quoted by him, shall be put into his *Catalogue of modest, and immodest blasphemers*, but when he will put in St. *Austin* also, for as audacious expressions on this very occasion (*a*). Thirdly, I hope elsewhere to prove (*b*) that if God was willing, and that by a will of approbation and affection before the Fall, that man should have *a power to sin*, the same thing which elsewhere he calls an *inclination to sin* it is unavoydable, but that he must make God to be the Author of *sin*. To grant *Adam* a meer Creature, to have had a Possibility to *sin*, is one thing; to grant him a *power*, faculty or inclination to sin, is quite another thing. Thus do unadvised persons often fall into those very snares, which they would seem most to shun.

(a) *Vidè suse C. Jansen. Tom.* 3. *Chap. & alibi, ubi probat omnes ferme Scholasticos veteres ex Augustino docuisse potestatem peccandi nec esse Libertatem, vel partem Libertatis Imo. Tom.* 3. *Chap.* 2. *Strenuè ex Augustino probat hanc sententiam esse nidum erroris Pelagiani, Cujus erat hæc constantissima definitio Libertatis (ut patet ex Augustin. Lib.* 1. *operis imperfecti*) *Libertas arbitrii in admitendi peccati, & abstinendi à peccato, possibitate Consistit. Pelagius in fidei sui Libello, ex propria, & ejus sequentium sententia, Nos dicimus hominem semper, & peccare, & non peccare posse, ut semper nos Liberi Confiteamur esse aribitrii.* * He saith well, *qui Gratiam negat, prout in verbo Dei patefacta est, is mihi videtur dicendus esse Gratiam Dei denegare, nec astruere gratiam Dei dicendus est, qui non mihi fictitiam & commentitiam de cerebro suo natam deprædicat Lib.* 1. *Vind. p.* 298. (*a*) *See p. preced.* (*b*) *viz. against what he. Chap.* 4. *p.* 24.

Chap. 3. *p.* 71. "*Bishop* Hall *commended Origen for a good* "*Interpreter, as Mr.* B. *confesseth in his p.* 123.

Answ. Notoriously false; for in that very place I say the quite contrary, when I sayd that Bishop *Hall* sayd of *Origen* wittily, when he would needs understand that place, *Math.* 19. 12. *about Castration* literally, *desinebat esse Vir, sed non malus interpres*, he ceased, *viz.* by *Castrating of himself to be a man, but he ceased not to be a bad Interpreter.* Is this

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in Mr. *P. T's.* translation a good *Interpreter.* Had I but unwarily committed any oversight like unto this way of *Translating Latin,* must not I have been told by him, that it would as he saith against me, (*a*) *be the best of my plea to say that, I do not understand Latin,* ? Which because I do professe I neither do nor dare say of him, I would wish him to apply that to himself, which he doth to me, *viz.* that he is a *wilfull Impostor,* putting his trust in his Readers ignorance, or wanting Leasure to examine the truth of his Citations (*b*).

(a) Philahth. p. 109.

(b) *Ibid.*

Chap. 3. *p.* 104. "*Mr.* B. *in all his Articles of his new* "*Creed is as peremptory as a Pope. Nor can I find him* "*confessing, that he ever erred or was mistaken in all his* "*life.*

Answ. First, He hath no where yet proved that I have any *New Articles* belonging to my *Creed.* Secondly, I can, (if need be) shew many *New Articles* of *Creed* made by the *Tridentine Councell,* of which I dare be bold to say he will at any time speak more favourably then he will of any Articles agreed on in the *Synod* of *Dort.* (*a*) Thirdly, I had no just occasion to speak of mine own *Errors,* but I had very just occasion to oppose his. Fourthly, Yet in the very entrance of that part of my book which he, and every body else takes to be the sharpest part of it, he might have both in Text and Margin, (*b*) observed that I begin with a Confession; I am too conscious of *my own frailtyes which are great and many.* Fifthly, (*c*) I neither am nor appear to be any thing so Peremptory as himself, whilst, for all my doctrines I offer my self to be tried by any ten of my *Senior Sympresbyters of any worth, or note,* and in my Dedicat. lay *my* Book at my Bretherens feer, whilst my Adversary *declines* any *Scornes* all such wayes of Triall. Our Pope is above all Councells, unlesse they be Papall.

(a) Philanthrop. Chap. 4. p. 14. *in Margin.*

(b) Correct. Correct. p. 10.

(c) *Ibid. p.* 11.

Chap. 3. *p.* 129. §. 34. "*Yea he chargeth me, with the* "*greater and lesser Atheism, yea further, not only that my opi-* "*nions tend to it, but that I am absolutely for* (*z*) *Atheism Major* "*& Minor, according to the Method of my proceedings. Answ.*

(z) Correct. Correct. p. 55. & 117. 118.

Firſt, If any man can but be prevailed with to look on the places cited by him, they will find no ſuch matter, only in the 55. *page* of my *Correptory* by way of arguing *ab abſurdo, ſed pari*, he will find that I ſay that *according to the Method of his Proceedings, uſed againſt* Calvin, *and Dr.* Twiſſe, he might as well be charged with *Atheiſm*, *Major & Minor*; Now as every body will conclude that I think *Calvin* and *Twiſſe* wronged by this way of reaſoning againſt them, ſo that if any body for the purpoſe aforeſaid ſhould tread in his ſteps, and accuſe him of *Atheiſm*, *major & minor*, he might alſo juſtly exclaim againſt the wrong done him. And is this poſitively to accuſe him of *Atheiſm*, *major & minor*? Secondly, Before I ſhall have done with him about the *Apotheoſis* which he puts upon ſin, (*a*) whilſt he makes it a *poſitive Act*, independent from Gods cauſality, about the inclination unto ſin which God himſelf put into *Adams* ſinleſſe nature, I ſhall argumentatively, but no otherwiſe then ſo, go nigh, if not full out, to prove his reaſonings to be guilty, if not of the *Major* yet at leaſt of *Minor Atheiſme*; *Atheiſm* in the iſſue, though not in his expreſſe Aſſertion.

(*a*) *Philanthr. Chap. 3. p. 112. 113. & Chap. 4. p. 27.*

"*Some Notorious falſhoods of Mr.* T. Ps. *likely to have been* "*overſeen, and therefore inſerted here ſomewhat out of* "*their place. Chap. 3. p. 58. l. 5. he ſaith jeeringly. Firſt,* "*That I threaten him with a thing paſt, in p. 5. of my* "*Corrept.*

Anſw. Firſt, It is evident, again by the *Text*, and *Context*, where I uſe the word *threatning*, that I cannot underſtand it at all of his threatning of me, but of my *threatning* of him, of that very thing which I wrote to him, *Feb.* 25. 1655. and which the Reader ſhall find ſet down in the very Margin of *p.* 4. & 5. Theſe and ſuch like kind of expreſſions in my Letters, and in my words were by him accounted my Threatnings of him, and which every where he pretends to have occaſioned the *unwilling neceſſity* of putting himſelf in print. (*a*) Secondly, His Conſcience can abundantly tell him, that if the words *your threatning* could

(*a*) *Corrept. Correct. p. 1. Philanthr. Chap. 3. p. 58.*

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in that place be underſtood not as they be of a kind of *threatning from me of him*; but of a threatning of his againſt me, then I ſay his Conſcience can tell him that he did ſufficiently *threaten* me in a Voluminous Sarcaſtick Letter (*a*) with I cannot tell what Statute againſt *Forgery, and Libells, of bearing falſe witneſſe*, that when I am certain I was moſt buſy in *anſwering of his Correct Copy, he was tempted to believe what he was told, and that by perſons very conſiderable, that whilſt I ſhott at his Book, my chiefe aime was at his Budget, &c.*

(*a*) *Erington. May* 18. 16. 55.

Thirdly, *Chap.* 2. *p.* 52. *Corrept. Correct. p.* 45. I publikly *threatned* to ſhew him no mercy. *Ibid. Paulò poſt. That in many places of my book, I allot him his portion in the bottomleſſe Lake of fire and brimſtone, &c. Anſw.* Both moſt notorious falſehoods. The firſt becauſe *p.* 45. of my *Corrept.* ſpeaking of this cruell abuſing the names of others, I only ſubjoyn, that it *may be like enough to procure ſome harſh uſage of him from others, he that will ſhew no mercy to others, hath ſmall reaſon to look for it from others.* I ſpeak as any body may ſee not a word of my ſelf, but of others. The ſecond about *fire and brimſtone* is much worſe than the former, firſt becauſe I am moſt certain that neither in words, nor in ſenſe, is there any ſuch paſſage in all my book. Secondly, He offers not either in this Inventory from *p.* 38. to 43. or in any other part of his book, to ſet down any one paſſage out of me, to this purpoſe; which could he have done, I am aſſure he would not have ſpared me in this kind. Thirdly, He himſelf is forced to acknowlege (*a*) that I pray for him, that he may *obtain mercy*, wch ſure he cannot believe I uſe to pray for thoſe whoſe *portion* I allott (as if I could *beleeve* that to be in my power to do) *in the bottomleſſe pit of fire, and brimſtone.* Fourthly, If it had pleaſed him, he might have read my expreſſe profeſſion to the contrary, *Corrept. Correct. p.* 191. What! *Any body be ſo foul mouthed, as to cenſure not only Mr.* T. Ps. *foul opinions to hell, but his perſon too? Whatever become of your Tenents, I ſhall ever pray for your Perſon, that you may never deſcend into that place of torments, from whence there is no Redemption:* but when in this or in any other way I do ſeriouſly expreſſe my Charitative reſpect to him, he doth ſcornfully tell me that

(*a*) *Philanth. p.* 43. 44.

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"*I feed him with Gingerbread* (*b*) 3ly. *Chap.* 2. *p.* 51. §. 8. *I con-*
"*fesse that I was never halfe so good as himself, p.* 6. *Answ.*
First any body may see that in that place (*a*) I give him the
preheminence above me not as to *piety and morals* as here he
represents me, but as *to Copiam et elegantiam verborum* where-
in say I, *to give you but your due, you are a very Magister artis.*
Secondly, If in the former sense I had preferred him above
my self, he ought to have commended, and not to have jeered
me for so doing, as there he doth.

(*b*) *Philanthr. Chap.* 2. *p.* 41. 43.

(*a*) *Corrept. Correct.*

Fourthly, *Chap.* 3. *p.* 82. & 152. "*That I call my self*
"*faithfull chosen and true, p.* 10. *and that I presume* (*by con-*
"*sequence*) *that I have grace irresistible, p.* 35.

Answ. First, There is not a word of my self in the sin-
glular number, but in the plural number. I say I cannot tell
p. 10. how any of the bretheren, *who are faithfull chosen and*
true, Rev. 19. 11. should *vote on your side, &c.*

Secondly, Yet say, that in an humble modest way, with fear
mixt with *holy joy*, I had spoken so of my self what crime had
I committed more then *Job* did (*a*), then *Paul* did (*b*). Third-
ly, I am sure Bishop *Jewell* makes a tart reply *upon Harding*
for upbrayding him with saying that God was his God, whilst
against Papisticall uncertainty, the Bishop pleaded for
Christian assurance of Salvation in Beleevers (*c*).

(*a*) *Job.* 19. 25.

(*b*) 2. *Tim.* 1. 12. *Aug. Lib.* 6. *contr. Jul.* 3. *Chap.* 17. *qua Gratia liberatus sum à reatu omnium peccatorum, vel quæ nascendo traxeram, vel quæ malè vivendo contraxeram, qua gratia liberor, ut scio, ne intrem in tentationem, à concupiscentia mea abstractus et illectus, atque ut exaudiar dicens cum consortibus meis, Dimitte nobis debita nostra: qua gratia liberabor, ut spero, in æternum, ubi jam nulla lex in membris repugnet legi mentis meæ.* (*c*) *Antapologia Juelli.*

Fifthly, *Chap.* 1. *p.* 14. "*Let Mr.* B. *be a Calviniſt, an*
"*Aerian, or what he will, I have vowed for my part, not to be*
"*any thing but a Christian, Chap.* 1. *p.* 17. *well may he be of*
"*the Consistory of* Geneva, *or of the* Kirk *of* Scotland, *but*
"*as a most learned Doctor hath lately told us from the presse, he,*
"*and such as he is, are as much of the Church of* England, *as*
"*the* Irish *are* English; *To the like purpose he writes p.* 115.
"*where he makes all Anti-Hierarchists Ecclesiastical Levellers,*
"(*as he calls them,*) *the true Parents of all the Levellers in the*
"*Civill*

"*Civill ſtate*, *Chap.* 3. *p.* 149. *Ch.* 1. *Chap.* 4. 16. *Chap.* 3. 78. *&c.*

Anſw. Firſt, It hath been no unuſuall thing for mere *formaliſts* amongſt us, who are ready to meet *Rome* more then half way, when they are at a loſſe as to the objecting of reall crimes againſt their Adverſaries, then to fly to theſe fictitious *Airy*, rather then *Aerian* ones, of *Calviniſme*, *Geneviſme*, *Scotiſme*; for which they have been juſtly and ſoundly rebuked from time to time, by the more grave and truly pious *ſort of Hierarchiſts*, *and Conformitants* in the Church of *England*, as he may be pleaſed to ſee in part if he liſt but to peruſe the 50. *page* of my *Correptory Corrector* in the *Margin*; and as I ſhall declare more fully upon a fitter occaſion. Theſe venerable Divines had never ſo much of *ſuperſtition* in them, as to conclude mens good *affections to the Church of England*, by their devotion to the mere Ceremoniall part of it (*a*). Secondly, Unleſſe he can be able to prove *Aerius* to have been guilty of *Arrianiſme*, which ſome did object againſt him, but never ſolidly proved him guilty of, he'le never be able to prove *Aerius* to have been generally Condemned for *Hæreſie*: though poſſibly Biſhops then having an Authoritative Station in the Church, which for late years they have not had among't us, he may have been judged *guilty of Schiſm*, for diſturbing the then ſetled order of the Church. And for the clearing of it that his opinions about, or againſt Biſhops, was not counted *Hareſy*; let him be willing to be convinced if not by le rned *L. Danæus* (*b*) becauſe he was one of his hated *Genevenſes*, yet at leaſt by his own beloved *G. Caſſander*, (*c*). By judicious

(*a*) *Biſhop. Carlton. againſt Montacute*, *p.* 8. *Biſhop Uſher*, *Sermon before the houſe of Commons* 1620.

(*b*) *L. Danæus Commentar. in Librum D. Auguſtini de hæreſibus*, *Chap.* 53 *Nam neque Theodoretus in Hæretic. fol.* 4. *Libris*, *nec tota Hiſtoria Eccleſiaſtica Arrianorum tanquam hæreticorum meminit etſi ante Socratem Sozomenum Evagrium vixit Aerius*, *nempe ſub Valentiniano primò Imperatore*, *&* Damaſo *Epiſcopo Romano circa annum à Chriſto paſſo* 340. *& Temporibus Epiphanii ut ipſe ſcribit quæ tamen Euſtathianos Contemporaneos Aerii Adverſarios ſæpe commemorat inter hæreticos*, *adeò ut à paucis Aerii ſententia damnata videri poſſit.*

(*c*) *G. Caſſander*, *Lib. Conſult art.* 14. *Sic citante Ep. Morton Apol. Lib.* 1. *Cap.* 34. *An Epiſcopatus inter Ordines Eccleſiaſticos ponendus ſit*, *inter Theologos & Canoniſtas*, *non convenit: convenit autem inter omnes in Apoſtolorum ætate*, *inter Epiſcopos & Presbyteros nullum diſcrimen fuiſſe*, *ſed poſtmodum Schiſmatis evitandi cauſa Epiſcopum Presbyteris eſſe præpoſitum*, *&c.*

Biſhop *Morton* (*d*) by that ſtupendious Antiquary, Archbiſhop *Uſher* (*e*) ſly. That moſt Learned Dr. he ſpeakes of I believe (if he quote him right) as to his affection to Proteſtants to have been ſuch another as himſelf, or elſe he would never have been ſo deſperately unadviſed, as to maintain that Engliſh men in their own native Country, maintaining *actuall communion* in *doctrine* and *worſhip*, and in divers matters of *Church Goverment too* even when it was at worſt amongſt us, as all mere *Non conformiſts* were known ſtill to have bene, are no more to be accounted members of the Church of England, for the bare want of ſome Ceremoniall *Conformity*, than *Iriſh* men are taken to be *Engliſh*.

(*d*) *Biſhop Morton Apolog. quò ſupra, p.* 118. *Adverſus Bellar. lib.* 4. *de Eccleſ. mil. c.* 9. *in princip. Arius Hæreticus ordinis diſſerentiam negabat eſſe Jure divino: idem proteſtantes advocat quod idem fortè ſanctus Hieronymus nec aliud alii patres aſſeverarunt, hoc Scholæ veſtræ Doctor primarius non ita pridem facilè largiebatur. Michael Medina. Lib.* 1. *de ſacr. orig. affirmat non modo ſanctum Hieronymum idem in hoc cum Arianis ſenſiſſe; verum etiam Ambroſium, Auguſtinum, Sedulium, Primaſium, Chryſoſtomum, Theodoretum, Oecumenium, Theophylactum &c.* (*e*) *I Armachanus de Britanic. Eccleſiarum Antiq. p.* 800. *&c. Ante Majorem ſcripſit Johannes Fordonus ante Palladii adventum habebant Scoti fidei doctores ac ſacramentorum miniſtratores presbyteros ſolummodo vel Monachos, ritum ſequentes Eccleſiæ primitivæ, quod poſtremum ab iis accepiſſe videtur, qui dixerant, quod in prima primitiva Eccleſia (notetur diſtinctio) commune erat officium Epiſcoporum & ſacerdotum, & nomina erant communia & officium commune, ſed in ſecundâ primitiva Eccleſia cæperunt diſtingui & nomina & officia. Joh. Balæus ait Palladium à Cœleſtino miſſum ut ſacerdotalem ordinem inter Scotos Romano ritu inſtitueret, & habebant inquit antè Scoti ſuos Epiſcopos, ac Miniſtros, ex verbi Divini miniſterio plebium Suffragiis Electos, prout Aſianorum more fieri apud Britannos videbant, ſed hæc Romanis ut magis ceremonioſis atque Aſianorum oſoribus minus placebant. Hactenus. D. Armachanus.*

Fourthly, If he be pleaſed to adviſe with ſome of the Mr. *Levellers* of our times, about the *Correſpondence* which hath been betwixt them, and thoſe which he Scornfully calls *Aerians Gevevenſes, Scotiſts, &c.* I ſuppoſe he may rectify his *uncivill opinion about their being the parents of all the Levellers in the civill ſtate. Chap.* 1. *p.* 20. If Mr. *B.* is lawfully *ordained he did ſubſcribe to three eminent Articles, &c. Chap.* 3. *p.* 104. *whilſt their dictates againſt the Hierarchy ſtand unrevoked, they are utterly unqualified to prove their pretenſions to the Miniſtry. Anſw.* Firſt, I hope to be able to prove the lawfullneſſe of my Ordination to the Miniſtry which was by Dr. *Davenant* of *Salibury*, though he never put me to ſubſcribe to what is injoyned by the Canons of the year 1603:

but

but contented himſelf to take of me, the Oath of the *Kings not the Queens ſupremacy*, and to ſee my hand ſubſcribed to the 39. Articles. But how he will prove the lawfulneſſe of his own *Ordination* ſince by law the Biſhops have been put down I for my part cannot tell. He muſt have had it from them in *Cryptis* or beyond the Seas. Secondly, I ſhould think my Ordination by mere Presbyters to have been as lawfull as by a Biſhop and his *Sympresbyters*; for I never yet could find that of Biſhop *Mortons* to be ſolidy confuted, That *Presbyter aquè poteſt ordinare Presbyterum, atque, Epiſcopus Epiſcopum; A Presbyter may as well ordaine a Presbyter as a Biſhop a Biſhop.* Thirdly, Lo here again what a goodly Proteſtant Mr. *T. P.* is, who with one daſh of his pen unminiſters for want of *Canonicall Conformity* perchance many thouſands *Presbyters* better deſerving than himſelf: all theſe belike with him are but pretended Miniſters, who, Firſt, were ordained before the year 1603. when that the Canons had not ſo much as any pretended ſtanding in our Church. Secondly, All thoſe who ſince thoſe Canons were ordained by the leſſe rigorous ſort of Biſhops who in their dioceſſes, never urged that ſubſcription. Thirdly, All thoſe, who ſince the fall of Biſhops have been ordained by Presbyters in any part of the Kingdome. Fourthly, Not to ſay now that he nullifies the miniſteriall Ordinations of moſt of the Tranſmarine proteſtant *Presbyters*, who have no ſuch Biſhops as he pleads for to ordaine them, nor care they to have them. And yet all this while I durſt be bold to averr it, he would not for his ears call a Romiſh maſſe Prieſt a pretender to the Miniſtery. Proteſtants doubtleſſe are very greatly beholding to Mr. *T. P.* "*Chap* "3. p. 62. *That I (in my* 24th. *page) have tartly, and ſarcaſti-* "*cally gibed againſt Mr.* Calvin p. 14. *Chap.* 3. p. 120. Grotius *obſerves that the followers of* Calvin *were fierce, and cruell, &c. Chap.* 3. p. 26. *Mr.* Calvin *confeſſed in an Epiſtle to Bucer, that he did labour with impatience, his untamed beaſt; and yet ſo far was he from mending, that the mild* Grotius obſerveth he rather grew worſe and worſe; And that Calvins *Diſciples and imitators are ſuch themſelves in diſpoſition*, as they make God to be *in their Imaginations, towards the greater part of*

mankind. Anſw. Though I hope to be far from deifying or idolizing Mr. *Calvin*, whom I know to have been a man lyable to errors, and paſſions as my ſelf; yet becauſe by *head and ſhoulders*, as to giſt and graces, he was taller than moſt of his Brethren, and towards the Carrying on the Work of Reformation in the Church, his Lord and Maſter did uſe him as one of his chief and principall *Workmen who needs not be aſhamed*, it is moſt neceſſary that ſomething be ſayed againſt what is powred out here, that his honour may not be wholly layd in the duſt. Firſt then, I trow he Gibed him when as he *Sarcaſtically* ſayth (*a*) of him that his expreſſion of the *horrible Decretum frighted him into his wits*; when ſure either ſome buggs words of Mr. *Calvins*, or poſſibly a word eaſily to be qualified, as I have done in my *Corrept. p.* 14. was never likely to have ſo formidable an operation upon ſo great a wit, as Mr. *T. P.* takes himſelf to be. Secondly, If perchance he did not Gibe him in that place he did ſure worſe then Gibe him elſewhere, when as *Correct Copy p.* 9. 10. he rankes him amongſt *modeſt*, or *Immodeſt blaſphemers*; and when up and down in his firſt book (*b*) and in all his writings he layes hold of every ſlight occaſion to be a ſporting at him. Thirdly, Leſt Mr. *T. P.* glory too much in it, this trick of Traducing *Calvin* upon every trifling occaſion he hath in common with the Worſt of Papiſts, Jeſuites, with the *Phanatick Swenckfeildians*, *Libertrines*, *Anabaptiſts* of his age, and with all the wild fry of Sectaries in our own Age, and Land. Fourthly, It argues ſome truth, and ſtrength of grace for a man as *Calvin* was to be conſtantly fighting and labouring againſt his *untamed beaſt*, *Impatience*. It's a great ſigne of ingenuity that he makes confeſſion of it to his boſome friends as no doubt he did with *Paul* cry out againſt it. *Rom.* 7. 24. *Oh wretched man that I am, &c. Our T. P.* and his admired *Grotius* with him ſhew themſelves devoid of all Chriſtian ingenuity in their *unſealing* this Candid confeſſion to his prejudice; for this trick by my conſent Ile never chuſe him to be my Confeſſor. Fifthly, Whoſoever will but reading *Calvins Epiſtles* conſider the variety, multiplicity, and crowds of his weighty buſineſſes, the condition of the enemies he met

(*a*) *Correct Copy, p.* 24.

(*b*) *Correct Copy, p.* 30. 43, 50. *&c.*

met withall in Gods work from the right hand and left, the miſerable Temporall advantages which all his pious Labours procured him in the World, no man will greatly wonder that at ſometimes he was *impatient*, but moſt candid judges will rather wonder that he was not at all times like with *Jonas* to run away from this ſo ſore, but ſo *thankles a work* as he was imployed in. Sixthly, What monſtrous uncharitable Cenſurers are, *H. Grotius* and his Imitator *T. P.* to meaſure the diſpoſitions of all Mr. *Calvins Imitators and diſciples*, (as he calls them) and that for the reaſon he ſpeakes of, by that of Mr. *Calvins*; for firſt, ſuppoſe *Calvin as dogged as he repreſents him to be for ſtyle, and Temper*, (and I think I may well glory in it that he repreſents me no worſe) is it not oftentimes ſeen that they who are one with their Tutors and Teachers in *opinion*, do very much vary from them in *diſpoſition*, and *manners*? Secondly, Muſt they needs Imagine God to be cruell to the moſt part of mankind and then (O horible) become like him who do but maintain what experience evinceth to be true, that God doth not alike gratifie all with his eſpeciall grace and glory? *Was Chriſt ſo, Math.* 11. 26? *Was Paul ſo, Rom.* 9. 11. *&c. & v.* 1. 2. though they did certainly know that the Major part of their Nation were never to receive grace, or glory? Seventhly, *Calvin*, and his followers were nothing ſo fierce againſt their adverſaries as they are by graceleſſe perſons reported to be, when as it is well known that when *Luther* had uſed Mr. *Calvin* extream *roughly* in words, his ſaying did uſe to be of him. *Etiamſi diabolum me Lutherus vocaret, appellarem ego illum Dei ſervum*: and when as by this time all the world may know that all the Treaties for peace and *Accommodation* betwixt *Lutherans* and *Calviniſts* did ſtill break off by the *Lutherans*, not by the *Calviniſts* meanes. Eightly, Might not as well profeſſed Papiſts be produced to raile at Proteſtants, might he not as well have quoted *Eckius*, *Sadolet*, *Turrianus* againſt *Calvin*, as that prodigious enemy of his, *H. Grotius*, who after the betraying of his own Native Country, from which he was juſtly perpetually exiled, made it his buſineſſe (as I have opened it elſewhere) to be a *Judas* againſt the Proteſtants? And for that purpoſe amongſt others gratifies their Adverſaries with a book *De*

Correct. Correct. p. 178.

Antichristo, mentioned by Mr. *T. P. Philanthr. Ch.* 4. *p.* 149. wherein he makes the Apocalypse to expire with *Trajanes* Reign, denyes the Pope to be Apocalypticall *Antichrist*, *&c.* Which how Mr. *T. P.* will be able to reconcile with *Orthodox King James* his Learned explication of the 17. *Chap.* of the Revelat. I will leave to wise men to judge of (*c*) ' *Chap.* 4. *p.* 14. *Text, and Margin. It it* "*Certified by a most Learned, and Pious person of that Synod,* "*that things were carryed at Dort some what worse then at Trent* "*it self, rather by violence then reason. Their arguments were* "*all Iron, their Syllogisms no other then stocks et fetters, the Prætor* "*made the Major proposition, the Lictor was the minor, and the* "*Prison was the Conclusion. Answ.* First, It is easy to be believed that Mr. *T. P.* likes better of the proceedings at *Trent*, *then* of those at *Dort*; but that these latter were worse then the former, no man will admit into his beleife, who will but compare the *Commentaries* of that *Candid Historian*, I *Sleydan* concerning the one, and the publick Acts of the Synod of *Dort* and præface to them concerning the other. Secondly, The most *learned and pious person of that Synod there*, commended is no other then that wicked *Lying Socinian Antitrinitarian, Cretian, S. Episcopius*, who was cited as a grand delinquent by the venerable Synod to give an account of his new and false doctrine which he had divulged out of the *Chaire* at *Leyden*. So that here we have the Malefactors raylings quoted against his proper judge, (*b*) and that out of a Book which Mr. *T. P.* could not but know to have been confuted fully and learnedly by Dr. *Vedelius* against whom it was written (*c*). Thirdly *Episcopius* his conscience could have told him, as the Acts of that Synod have told all the world, that from first to last in the Synod there was no mention made of *Pretors*, and *Lictors* untill such time as they had most wantonly and lawcily trifled with the Synod, by whom they would not be limited no not so much as in the

(*c*) *Apolog. pro. Juramento fidelitatis Edit. Lat.*

(*b*) *Eo quoque est impudentior victus accusator, quod sit & Judicis Calumniator. August. adversus Cresc. Grammat. Lib.* 3.

(*c*) Dr. *Vedelius Arcanorum Arminiasmi parte quarta in quarto* 1634. *Ludg. Batavorum.*

Method

Method of proceedings; in ſo much as not only all their own Provinciall *Divines*, but all *Forraign Divines* did moſt unanimouſly cry ſhame of them, (*d*) and then and not did the Deputies of the Lords States Generall, confine the Remonſtrant Divines to attend that Synod within the limits of the City of *Dort*, where during its continuance their charges of all ſorts were all defrayed, and from whence even after the Sentence of Condemnation paſſed againſt them by the Synod, they were diſmiſſed to their ſeverall homes with liberty and peace. *Nota Loquor.* Fourthly, Suppoſe the *Remonſtrants* had at that Synod met with much harder uſage then they did, they ought to have looked upon it as a juſt Recompence of Reward upon them, for their much more rigid uſage of the *Contra Remonſtrants*, all the while that their Lord and Maſter *Barnaveild* ſat at the Sterne. Fifthly, Mr. *T. P.* who is old enough to have heard of the Iron *Arguments* of the *High Commiſſions*, and other Eccleſiaſtical Courts, ſtill concluding in the *Clinck*, *Gatehowſe*, or *Fleet* whenſoever his dear Maſters the Biſhops had the *Non conformiſts* before them, need not to travaile ſo far as *Dort* for inſtances of unreaſonable ſeverity in determining Church affaires.

(*d*) *Acta Synod Dordar. Seſſione 42. 29. Decembris. See Biſhop Davenants. Animadverſions. p. 51. 52. 53. 54. &c. And yet in this Book as if it had never been medled with Mr. T. P. moſt inſolently triumphs Chap. 3. p. 126.*

" *Chap. 4. p. 7.* " *If King* James *were learned (as he was) he* " *was the likelier to be Orthodox (as Mr.* B. *confeſſeth): then wo* ' *to Mr.* B. *and all his gang, for that King was a perfect hater of* " *the Presbyterian way, to which he gave the blackeſt Characters* ' *that could be given to a Sect, and foretold what things ſhould* " *be expected from that tribe. Anſw.* Firſt, It had been well for King *James*, and all his *Poſterity*, if he had continued to follow the Counſell of his own Court-Preacher *Robert Rollock* whom as Dr. *Jackſon oftentimes told* Dr. *Twiſſe* he did uſe to tear next *under the Almighty*, for his uſual ſaying was, when he had Committed any thing amiſſe, how *ſhall's anſwer this to God, and Rollock?* and he did adviſe him, as he would not fall into inextricable-ſtreights firſt or laſt to continue a faſt friend unto the Godly: (*a*) upon which account probably he was a great friend for a while to the ſo called *Puritans* in England, as appeared by his interceſſion for the releaſement of Mr. *Cartwright*, Mr. *Travers*, and others impriſoned *for Ceremoniall Inconformity* towards the latter

Sero ſapiunt Phryges.

(*a*) *Epiſt. Dedicat. in prophetiam Danielis.*

latter end of Queen *Elizabeth* her Reign. Secondly, Yet those harsh expressions of King *James* at which no question Mr. *T. P.* points, *viz. that he would sooner commit himself to Theeves, and highway Robbers, &c. than to Puritans, &c.* if King *James*, (as it is fitting) may but be allowed to be his own Interpreter, must not, as they be there by Mr. *T. P*, be understood to be spoken against all *Presbyterians*, disliking the *multifarious flaunt* of the *Quondam Hierarchicall platforme of Government*; but *of the Family of love, the worser* sort of the then *Anabaptists*, the true successors to the ancient *Novations*, or *Catharoi Puritans* (*a*). And what is this to prove his hatred against all *Presbyterians*, unto whom he was once so great a friend, even after his coming into *England*, as that Mr. *Forbes* an ancient Reverend *Scottish Divine* who for above 30. years had been Preacher unto the English Company of Merchants *at Delph*, told me in the presence of Dr. *Ames*, and Mr. *Hooker*, that I might report it for a certainty that he saw it under King *James* his own hand to the *Presbytery* of *Edingborough*, that he would labour to reduce the *Church Government* of *England* to that of *Scotland*, rather than conforme that to *England's*.

(*a*) *For proofe of this I am sorry that I have not the English Copy of the Præface to* βατιλ. δῶρον *lying by me, and therefore am forced to use a Latin one, as I find it transcribed by* Dr. *Rivet in his Jesuita vapulans, who makes use of it upon the very like occasion against a professed Jesuite, Chap.* 13. *Sect.* 17. *Agnoscit Puritanorum nomen propriè, & præcipue vilissimæ illi Anabaptistarum Sectæ accomodari, quam Familiam Amoris vulgò nuncupant, propterea quod hi solos sese ab omni peccato quasi puros æstimare solent, se solos esse veram Ecclesiam, &c. De hac præcipuè Sectâ intelligi velle quæ de puritanis loquitur, &c. Addit, quod ibi notandum, Jam verò ex alterâ parte profiteor, protestorque per eam nominis mei æstimationem, quam apud omnes bonos illæsam servare cupio, me de omnibus universim prædicatoribus minimè sentisse, ne de illis quidem, quibus simplex illa Ecclesiæ nostræ forma magis placet, quam multiplices illæ Anglicanæ Cæremoniæ; quibus persuasum est Episcopos illos Papalem quandam olere potestatem, aliaq, ejus generis exteriora, Pontificiorum errorum esse insignia: minimè gentium. Imo tantum abest, ut in istis rebus, quas indifferentes sæpè putavi contentiosus esse velim ut sine detrimine utriusq; opinionis sectatores graves dico & docto. viros, amem & magni faciam, &c.*

"*Chap.* 4 *p.* 10. §. 8. *I see King* James *was a wise as well*
"*as a Learned and Orthodox man. And so was he of the lower*
"*house, who told Mr.* Speaker *in his speech.* Anno Dom.
"1640. *That if they were listned to who would extirpate Epis-*
"*copacy (speaking of the Presbyterians) they would instead of*

'*every*

"*every Biſhop put down in a Dioceſſe, ſet up a Pope in* "*every Pariſh: and if the presbyterian Aſſemblies ſhould ſucceed,* "*they would aſſume a power to excommunicate Kings, as well* "*as other men, &c.* Anone after. *And that their Cenſures do* "*extend to the ſupreame Civill power is aprarent to all who* "*know the Hiſtory of* Scotland, *or the Book of Paræus upon* "*the Epiſtle to the Romans, which was burnt at* Oxford *by* "*Order of Convocation, Anno Dom.* 1622. *Anſw.* Firſt, Of King *James*, enough before. Secondly, As for one Gentlemans ſpeech in the houſe of Commons, *Anno* 1640. I muſt needs ſay *That one ſwallow makes no ſummer.* It is well known, that how Oratoriall ſoever that Gentleman might be, he was nothing *ſucceſſefull* as appears by the many more *perſwaſive* ſpeeches of many others of that houſe to the Contrary about that time, by two Elegant and Learned Bookes not long after publiſhed, by a member of that very ſame houſe, of *Englands Intereſt in Presbytery* (*a*), by the many things which the Lords as well as Commons have done towards the ſetling of *Presbytery* amongſt us. Secondly, It is a notoriouſly weak and ignorant aſſertion to maintain that the Erection of *Presbytery* would introduce a Pope in every *Pariſh*, when as it is known that if that Goverment were up, every *Pariſh-Miniſter* would be as much under the Juriſdiction of the ſeverall *Presbyters* over him as any Miniſter was formerly under his *Dioceſans Court.* Thirdly, It ſerves only to make a great noiſe in the ears of people devoid of underſtanding, and for to create a dreadfull *Odium* againſt *Presbyters*, to talke about their power to excommunicate Kings, &c. *Anſw.* Firſt, Indeed if with the *Traiterous ſeditious Jeſuites*, they ſhould hold that *in ordine ad ſpiritualia*, it were lawfull by Eccleſiaſticall Cenſures to depoſe, or kill *wicked* Kings (a thing which all *Presbyterians* together with the late *Aſſemby at Weſtminiſter* plead againſt (*a*); he would with a witneſſe be able to prove dangerous matters againſt them. Secondly, But they maintaining *Excommunication* to be a meer Eccleſiaſticall ſpirituall Cenſure, which deprives no man, nor ought to deprive any, much leſſe Kings, of any the ſmalleſt temporall *honours, homages, advantages* any way belonging to them, they can ſee no more abſurdity in it, that even Kings

(*a*) *England intereſt in Presbytery quarto. Anno* 1642. *By Mr.* Wm. *Conſtantine, a Member of the Houſe of Commons.*

(*a*) *Confeſſion of faith chap.* 23. *Artic.* 6.

ſhould be lyable to this *Chriſtian Cenſure*, than that they ſhould be lyable to *Miniſteriall Admonitions*, and *Corrections*. And yet all *Presbyterian Churches* have hitherto been ſo wiſe and cautelous, as that they never ſubjected one of their Kings to the *Cenſure of Excommunication*. Thirdly, Nor hath the opinion of the *Excommunication of Kings*, if aright underſtood by Engliſh men, been thought ſo hideous as our overfierce *Antipresbyterian* repreſents it. For firſt, It is well known that our own *Homilies*, relating the ſtory of *Ambroſe* his Excommunicating *Theodoſius*, did formerly allow it. Though of late years, in the lateſt impreſſions, that paſſage be expunged. Secondly, His own much applauded Biſhop *Andrewes*, ſpeaking of a Biſhop under the name of *Pontifex*, in his *Tortura Torti*, aſſents to this whilſt he ſaith *quod facit, & fortè poteſt Pontifex*. Thirdly, Queen *Elizabeth*, King *James*, and all the Engliſh State ſince the Reformation were never extreame Angry with Secular Papiſts, * for not taking the Oath of *Supremacy*, if they would but take the oath of *Allegiance*, or ſomething Equivalent to that, and that upon this true account, that the *Oath of Allegiance* makes them renounce all forreigne *Civill Juridiſdiction*, *&c.* the oath of *Supremacy* would farther oblige them to the renouncing of all forreigne ſpirituall, or Eccleſiaſticall Juriſdiction (*b*)..

* *Frier Paul, no enemy to Princes, nor friend to Popes, in the Venetian controverſy, would have been liked well enough, who in a conference with the Prince of* Conde, *about this argument, hits the naile on the head, Princes had cauſe of Complaint that under pretences of Excommunications which are ſpirituall paines, they ſhould ſuffer their ſubjects to rebell againſt them, and be diſobliged of their fidelities, and ſubjection which is due to them by lawes both naturall and divine. The life of Father* Paul, *p.* 154. (*b*) *Strena Pontificia edit. Anno* 1621. *poſt mortem Bellarmini. Howard his oath of Allegiance, &c.*

Fourthly, All thoſe who have ſeen *Paræus* his Book upon the thirteenth Epiſtle to the *Romans*, can tell that he doth not at all therein treat of any mere Eccleſiaſticall *Cenſures* ſuch as Suſpenſion, *Excommunication*, *&c.* but only of the lawfulneſſe in ſome caſes of Coordinate States putting down of *Elect*, and *Limited Princes*, ſuch as moſt of the German Princes are: and therefore many in the Univerſity, City, and Country

Country can very well remember how ill it was every where resented, that here in *England* that Book should be condemned, to the fire. But by this as well as other matters it is easy to discern what things Mr. *T. P.* will approve of in *Clergy* men (to use his own Praise) of his *own make, and paste.* "*Chap.* 4. 18. §. 17. *The Articles of Lambeth were* "*such an Innovation, as Queen* Elizabeth *was angry at, and* "*Commanded them speedily to be suppress. Nor would King* "James *be intreated to let them passe among the Articles of the* "*Church of England, who rather Protected Mr.* Montague, "*their great opposer. Answ.* First. For what he saith about Queen *Elizabeth*, I think he hath no other Author, then a lying *Cretian*, one *G. F.* who not long since published them, and is so audacious, as with most improbable *Tales* to traduce *the fame of the then Arch-Bishop of Canterbury (a).* 2ly. both the Arch-Bishops, divers of the Bishops, and the eminentest of the *Clergy having allowed* of those Articles, as most fitly explaining the 39. Articles, Mr. *T. P.* doth manifest that in matters of Religion he holds more with the *Supreame powers* at Court, then with the *Venerable Ecclesiasticall ones in the Church*, shall I say that his Religion growes upon the Stock of Policie? Thirdly, Let but any sound *Protestant* of the Church of England seriously perule those Articles (*b*); and then let him tell me how far in their way to *Rome* those must needs be, who dissent from them? Fourthly, Belike the *Lambeth Articles* were not speedily *suppressed* according to the pretended Command of Queen *Elizabeth*; when there was so much contending for them in King *James* his dayes by *Hierarchists* of the greatest altitude in the *Church.* What made King *James* so much side with *Montague* at that time, and what *faction* did then play *Rex* at Court, many men know: and if he do not, if he can but for love or money procure a Book called the *Arminian Spy*, Written in Elegant verse by one *Tomas Hepey*, who had been one of the Duke of *Buckinghams Chaplains*, it will abundantly informe him.

(a) .... *In præfat. ad Artic. Lambethan.*

(b) *As he shall find them distinctly with their subscriptions set down by Mr.* Wm. *Prynne in his Anti-Arminianism p.* 12.

About the year 1628. *or* 1629.

Chap. 1. 15. *Chap.* 3. 77, 78. *Chap.* 4. 14. "*The chief* "*head of Arminianisme (as Mr.* B. *will call it do I what I can)*

"is Universall Grace, and Redemption (with which the other "Opinions in debate must stand, or fall, as I conceive) a point "so clear, &c. as that the most Learned Anti-Arminians "have been faine to assert it, as well as Arminius or Melanch- "thon. Amongst us, Bishop Davenant, and the late Bishop of Ar- "magh, (this latter before his death having also professed his "utter dislike to the whole Doctrine of Geneva, in these affaires, "and the former is plaine enough in his Pacificatory to Duræus) "so in Fraunce the Learned Testard, and Armirald, and Daillee "lately in his defence of Amirald. Mr. Baxter himself in this "point must be an Arminiam with Mr. B. &c. * Melancth- "thon at first was of Luthers opinions in these points, but grow- "ing in Wisdome and Grace, he saw his errour, and persevered "in his Conversion unto the end. So the late Primate of Armagh "was, though a late, yet a serious convert, and affirmed not long be- "fore his death to severall persons of great worth (whom I can "name) that he utterly rejected all those opinions of Mr. Calvin.* "Bishop Davenant whatever his opinions might once have been, "shewes evident markes of his change, as the Primate of Ar- "magh, and other greates Ones have done as well as my very in- "considerable self.

* See Philanthr. p. 13. unto which I shall give an answer in due place.

* So Philanthr. Chap. 4. 14.

Answ. First, *I, to my best remembrance, no where call universall Grace, and Redemption the chief head of Arminianisme*, though, had I sayd so, because of the necessary dependance which all the five points of Arminianisme have one upon another, I might with ease have justified the saying. Secondly, It is well that it is but one Dr's opinion or *conceipt*, & even such an one's as his inconsiderable self, that the maintaining of *Universall Grace and Redemption* in some qualified sense, from which I find not Mr. *Perkins* himself to be averse (*a*), must stand or fall with the other opinions in Debate, for I find divers of Eminent note *sensu aliquo* to do the former, who utterly abhorr to do the latter. Thirdly, It is well that he grants *Universall Grace and Redemption* to be (as it were) the strong *Palladium*, by which he holds all the rest of his points, and therefore I trow, when he shall be beaten out of these holds, as they are held by him, he will yeild himself to be beaten in all the rest of his Opinions; And I hop

(*a*) *De præfat. modo & ordine Sect.* 13. *Redemptionem & Gratiam Universalem quatenus per verbum possibile est agnosco libenter & doceo sic citant. D. Twisse præfat. ad Vindic.*

hope that will be done with much facility and ease. Fourthly, If the *Grace, and Redemption*, which he resolves to stand, and fall with, in the pleading for, be only *Universall*, with what forehead can he write so much against me as he doth for charging him to deny all *speciall and peculiar grace?* (*b*) Unless he can shew (which yet he hath never done) in what things the *speciall Grace* he talkes of, for to abuse people, differs from that *Generall Grace*, which he appears every where to be so stout a Champion for, or that he can tell how to make it out, that Christs *Redemption* by which *Grace* was purchased, should be *Universall* and yet the *Grace purchased be speciall or peculiar*? Fourthly, In the following Charge of *Apostacy*, which to palliate his own guilt, (whose Conscience perchance may tell him that he is very guilty of the Crime,) he brings in against most noted *Forraign, and Domestick Divines*, he seems to me to behave himself like some malicious persons guilty of the *Plague*, who oftentimes either *phansy* that all are, or wish that all might be, sick of the same disease with them. *Solamen miseris socios habuisse &c.* I shall speake something though but a little for the clearing of *Forrainers*, and then somewhat more I shall say in the behalfe of our domesticks; not only those of a lower forme such as Mr. *Baxter*; but for those which once deservedly had the higher *Seate* even the *Throni Prærogativam*, in our Church, such as Bishop *Davenant, Jac. Armagh.* First then as for *Learned Testard of Fraunce, having nothing of him in my Study*, I need say no more but what he said of King *James*, *Phil. Chap.* 4. 7. "*That if he were* "*learned as he was, he was the more likely to be Orthodox*, and not to differ in these points from the national protestant *Gallican* Church to which he did belong, in which not long after the *Synod of Dort*, it was in one of her Nationall *Synods* held at *Charenton* neer *Paris*, Anno 1623. concluded *Chap.* 2. *Artic.* 8. *That the wholesome and quicking efficacy of the most precious Death of Gods sonne did extend to all the Elect, for to give them alone Justifying faith, and thereby to bring them infallibly to salvation, &c. That it was Gods will, that Jesus Christ, by the blood of the Crosse, whereby he confirmed the New Covenant, should redeem effectually all those, and*

(*b*) *Phil. Chap.* 3. *p.* 83. 84. *&c.*

no other from among every people, Nation, and Language, who from all eternity were elected to ſalvation, and were given to him of his Father, &c. Secondly, As for *Amirald* (and the like I might ſay of moſt other Divines objected in this *Paragraph*) he hath in very ſignificant *expreſſions expreſſed his utter deteſtation of Arminianiſm* (c) and that in a Book wherein he doth defend Mr. *Calvins opinion about Abſolute Reprobation*, that very thing which is an utter abomination to Mr. *T. Ps.* ſoul. Out of this Book, if need were, I could quote at leaſt a *Dozen* places wherein pleading for *Univerſall grace* of Redemption in his ſenſe, he extreamely differs from the ſenſe of *Arminians*. He no where maintaines that Chriſt by his Death procured,

(c) D. *Amirald. de conſenſio doctrinæ Joh. Calvini de abſoluto Reprobationis Decreto, adverſus ſcriptorem Anonymum, id eſt, adverſus D. Hoard in præfat. p. 2. Equidem quanto opere ab eorum* (i.e. *Arminianorum*) *erroribus animo diſſideam, & teſtatum jam feci aliis ſcriptis, & hac quam aggredior diſputatione patebit: mihi ſanè ſemper viſi ſunt & multum Dei gloriæ in opere ſalutis detrahere, & hominibus multo plus tribuere quàm per veritatem licet, & fundamenta pietatis, ac conſolationis fidelium vehementer labefactare, ut fidenter pronunciare auſim vix ac ne vix quidem ſenſiſſe ſpiritum Chriſti qui novorum iſtorum ut ſeſe appellare ſolent pietatis aſſertorum opinionem animo penitus imbiberunt.*

Firſt, Such a Redemption or Reconciliation for all men, by which through Chriſt they are ſo far reconciled to God as to be in as fair a way to eternall life, as they were in, before the fall of *Adam*. And then, Secondly, Leſſe doth he maintain what our Author doth, *Philanth. p. 22.* "*that* "*by vertue of Chriſts Redemption God doth deſire the health and* "*welfare of all mankind, he meanes their obedience, repentance,* "*Renovation of life, perſeverance in well doing in this preſent* "*world, and glorification in the world to come.* Thirdly, how laxly, ſoever he ſpeakes ſometimes about theſe points (in a way which I would not be bound to juſtifie) I am ſure he no where with *Arminians*, and this Authour (a), maintaines the end of Chriſts death to have been the procuring for men a ſalvable Condition only or a poſſibility *of being ſaved, rather then any actuall ſalvation.* Thirdly, If then *Daillee* be but *Amirald's* defender, what hath been ſaid, ſufficiently defends him from *Arminianiſme*. But to look home ward, and there; Firſt, To begin with Mr. *Baxter*,

(a) *Philanth. Chap. 3. p. 63.*

I think it a very great happineſſe as to himſelf, ſo to the Church of God, that ſo gratious and holy a Divine is yet living in it upon the earth, who is known to be able, and I truſt upon this charge will be willing to cleer himſelf from the ſuſpicion of *Arminianiſm* in theſe points. Once more, *viz. Philanthrop. p.* 10. I think him to be made uſe of, for ill purpoſes, I ſhall therefore leave him as his leaſure may ſerve him, to his own *Vindication*. Only becauſe that moſt Reverend Divine hath done the Church of God in which he lives, and to which he doth belong, a moſt *ſignall ſervice, in Characterizing of, and warning our Divines againſt, ſuch as our Author is*, I ſhall think it moſt fitting here, to tranſcribe ſomething of what he ſaith to excellent purpoſe, (*e*) and of which if Mr. *T. P.* would make the uſe he ought to do, it would be a thouſand times more beneficial to him, than any thing he quotes out of him, *Concerning the Latin, or Greek Fathers before Auſtin.* Thus then he, "*There is a ſecond ſort of Epiſcopal Di-*
" *vines of the laſt edition and of the growth of about thirty years,*
" *who differ from us in greater matters then Epiſcopacy, being in-*
" *deed* Caſſandrian Papiſts, *&c. I muſt deſire you to underſtand*
" *thus much, that you may know whom I mean; The* French
" *are more moderate Papiſts than the* Spaniards *and* Italians
" *are, eſpecially as to the points of the Popes infallibility, and his*
" *power over a General Councel, &c. Since the mixture of the*
" Engliſh *and* French *blood, there have been ſtrong endeavours*
" *a foot to make theſe two Nations of one Religion, and that muſt*
" *be the moderate* Caſſandrian *Popery; what agitations have*
" *been among our Superiors to that end, I will not once preſume to*
" *meddle with: but (to ſpeak of Schollars, whom Schollars*
" *may be bolder with, as being fitter Judges of their wayes, which*
" *their writings do diſcover) one of the firſt and moſt famous*
" *Trumpets that ſounded a retreat to the Chriſtian world, to return*
" *(on theſe Terms) to* Rome *was* ". Grotius *a man of great*
" *reading, much learning, and a mighty Judgement to improve*
" *it; but being impriſoned in his Countrey for his actions for the*
" Arminians *in the great ſtirs that were then a foot, and having*
" *eſcaped (being carried out in a Trunck) was made the* Swe-
" diſh *Ambaſſadour with the King of* France. *This exaſpe-*
" *rated learned man, by his reſidence in* France, *did both lye open*

" *to*

(*e*) Rich. Baxter's *Chriſtian concord p.* 45 46.

" to the more reception of impressions from the Jesuites, who " were his great familiars, and also had the fairer opportunity " among those Papists of the more moderate sort, to prosecute his " designs, for the reconciling both parties (Papists and Prote- " stants) in a Cassandrian Popery. To this work he set himself " with all his might, publishing Cassanders Consultations, with " his Notes; seeking to draw us up to the Council of Trent (but " not to the opinions of their private Doctors); several writings " between him and Rivet, with passages in his Annotations, do " shew what his Religion was. This design had many favourits " of the better sort of the Papists, and the colder and more cere- " moniall party of the Protestants. Fran. a Sanct. Clara alias " Davenport (provinciæ Angliæ ff. minorum, et minister " Provincialis, olim apud Duacenses Lector Theologiæ pri- "marius, nunc vero Ser. Reginæ magnæ Britanniæ à sacris, "&c. saith Th. White in the Dedication of his Instit. Sacr. "to him; and yet he lyeth in London) did by his writings deeply en- "gage in it, seeking to reconcile the Articles of the Church of " England with the Council of Trent: (for so high we must go " at the Council, or no reconciliation). How far this design took " in England, is easy in a greater measure to discover by many " changes of latter times. How far it prevailed with the Bishops, " and the Kings Chaplains, and other Doctors, I had rather " leave to your selves to judge, than take from my word; only I " would desire you but impartially to read the Articles that were " in the beginning of the Parliament, (while L. Digby, L. Fauk- " land, and such other joyned with them) preferred by the Com- " mons of England, against B. Wrenn, B. Pierce, B. Good- " man with the rest of them, and observe how they all seemed " Protestants as long as the war was like to prosper for them. but " since that is hopeless, how easily Dr. Vane, Dr. Bayly, Dr. " Goffe, with many more are turned Papists (of whom the Le- " genda Lignea will give you an account; but some had more wit " than these, and think they may do their party more service by " staying in England, under the names of Episcopal Divines, a " great deal than they can do, by declaring themselves Papists; " And therefore they rather chose yet to make use of these grea- " ter advantages, and I confesse they have very many, and very " great: and I take my self bound to proclaim to the Inhabitants

" of

" *of this Nation, this publick warning (that they may escape the* " *danger, if yet it be possible) and to tell them that he is stark* " *blind that doth not see so strong a design laid for Introduction* " *of Popery, that gives it a strong probability of prevailing, if* " *God do not blast it.* [*Pray let Mr.* T.P. *and the Reader, read on, divers pages further; it will be much for their right information.*]

Secondly, as for Bp. *Davenant*, First, It is very happy for the Church that his writings are every where extant, (*a*) to be seen and read of all Schollers, wherein as he discovers what his peculiar opinion was concerning Universal Redemption in *some sense*, so he doth abundantly in them signifie, how much that sense of his differs from the *Arminians*; the sum of what he drives up to, I have set down in my *Corrept. Correct. p.* 130, in margin.

(*a*) Davenant *de Reprobatione, et Redemptione universal. Suffrag. Theolog. Brittann. de secundo Artic. Edit. Lat. Anno.* 1633. (16.) *p.* 65. & 79. *Thes.* 5. *Ex speciali amore & intentione tum dei Patris, tum Christi, mortuus est Christus pro Electis, ut illis remissionem peccatorum & salutem aternam reipsa obtineret, & infallibiliter conferret. Theses Rejecta prima p.* 82. *secunda p.* 87. *tertia* 89. *Christi mortem impetrâsse omnibus restitutionem in Statum gratiæ, & salutis.*

2*ly.* It is well that my self, and others, whose Books I am not worthy to carry, were somewhat more than ordinarily acquainted, with that pious and deeply judicious Bishop almost to the very last moment of his life, who upon all occasions shall, if need should be, upon oath be ready to testifie, that unto his last breath he persevered in his just detestation, against Popery, and *Arminianism*: the great growth whereof, a few years before his death, I shall never forget, how he did to me in private once sadly bewaile.

3*ly.* If he can produce no more in favour of his *Arminian* opinions than what he quotes out of him in his *Pacificatory* to *Duræus*, *Philanthr.* Chap. 4. 14. I dare be bold to assure him, that at greater leasure, I will be bound to quote out of

Dr. *Twisse*, and other as rigid Divines as he, sayings to the very same purpose, who yet never were so foolish as to think that such expressions did at all make for *Arminianism*, but rather against it, seeing *Arminian* Grace is no true grace at all. And whensoever Mr. *T. P.* shall be able to make it evident, that he maintains his two Principles, set up in the frontlet of his *Correct. Copy*, just in the same sense that Dr. *Davenant* would have understood the like words; *I* will be bound to do open penance for writing so tartly against Mr. *T. P.* his sense.

4*ly*. It is a most notorious mistake (if not somewhat worse) to affirm what he doth Chap. 4. p. 11. *That his Pacificatory to Duræus, was one of the last, if not the very last thing he writ, and that not long before his death*, whereas, first that Letter was written nine, if not full ten years before his death. Its known, he dyed not till the year 1642. when as his Letter to *Duræus*, as it was first printed at *Amsterdam*, was written in the year 1632. Reprinted at *Cambridge* some years after, and a third time by a Chaplain of his, who thought to do him some despight in it, printed again at *London*, 1638. full four years before his death. Secondly, I can under his hand shew a large folio Letter sent unto my inconsiderable self, about *the Ceremony of the Crosse in Baptism*, writ a year or two after the Letter sent to *Duræus*. Thirdly, Yea, (which is a great deal more considerable) his *Animadversions* against Mr. *Hoards* Book *of Gods Love to Mankind*, was under the Bishop's own hand, published three years after the last printed Edition of his *Pacificatory to Duræus* (*b*)

(*b*) *Animadversions*. Cambridge, 1641. *Philanth.* p. 78.

Thirdly, As for Archbishop *Usher*, though he should tell it a thousand times over, and that, as he saith. p. 78. from *several persons of great worth, whom he can name, that he utterly rejected all those opinions of Mr. Calvin*; yet I trust, first, he will find none so vain as to believe him. That pious Prelate was known to the last, to be firm as an Oke against Popery and *Arminianism*. His opinion in his *Historia Gottescalci* I have set down in his own very full expressions, out of the *Valentine Councel*, (*c*) which because Mr. *T. P.* knew not how to answer, he falls to his more facile, and compendious course of quibbling at the Book as a novel thing, written 25 years since

(*c*) *Correct. Correct. in marg.* 133. *ex Historia Gottescalci & Armachani.*

since (*d*), though it be an *Historical Narration* of what was held in the Church full 800 years ago. Secondly, Reverend Dr. *Barnard* of *Grayes-Inne*, who had the happiness to be intimatly acquainted with that venerable Primate about the space of 30. year, and who parted from him, not above six weeks before his death, (*e*) never heard of any such change in him. For the satisfying the Reader in which, I do refer him to both the Letters written unto me by the said Doctor, printed at the beginning of this Treatise.

(d) *Philanth. chap. 1. p. 27.*

(e) *Life and death of Bishop of Armagh's funeral Sermon April 17. 1656. p. 106.*

CHAP.

CHAP. III.

Conteining ſome Generall obſervations againſt his whole boook, ſhewing the abſurdity and inconſequence of the arguments which belong to his four Chapters; and overthrowing every thing which is argumentative in his chiefeſt Sections, which have not abundantly been ſpoken unto before in the Correptory Correction.

§. 1.

General obſervations on the whole book.

NOw that I am, by Gods help, got thus far, I am ſure it would be eaſie to perſwade moſt *Intelligent* and *ingenuous* Readers, that I have diſpatched the farr greateſt part of my work, if they would but be pleaſed any thing ſeriouſly to peruſe my *Correctory Corrept*; where, to the moſt *material* & argumentative things here again in his *Philanthro.* obſerved, they will find eight full ſolutions; or elſe that ſaid, from whence it might be eaſie for them to pick out an Anſwer to any new thing ſerved in. It is tedious to me to rowle over the ſame ſtone againe, *Siſyphus*-like, *Eundem lapidem volvere revolvere.*

Occidit miſeros Crambe repetita Magiſtros.

But becauſe the age doth not abound with over much ingenuity, towards the *profeſſors of the truth*, and leſt that our new Dr's. *Proſelytes* ſhould give out their great Maſter to be an *Irrefragable*, *more nebuchim*, *& perplexorum*, I will once more put my ſelfe to the pains of doing three things in this third Chapter. Firſt I will give in ſome generall obſervations which undo his whole book: 2ly. I ſhall in reference to each of his Chapters, ſhew the *Illogicalneſſe*, of that which is *ſtamen & tramen* as *Warp* and Woofe to *the whole.* Thirdly I ſhall deliver-in ſome thing, upon the ſeverall Sections, which by any Judicious eye may be looked on, as moſt *materiall.*

SECT. I.

1. *General Observations.*

1. AS to the first, I think, first the divine Providence is not a little observable in the Title which he gives to his book which he calls, *The DIVINE Philanthropie defended*; And that is but 1. just so much, had it been expressed in plaine English, as, *Gods LOVE to MANKIND DEFENDED*, which was the very Title of an *Arminian* book, farr more *Rhetoricall* and *Logicall* then any Mr. *T. P.* can tell how to make, some yeares since composed by M. *Hoard*, and Mr. *Mason*, and answered by no lesse, then three most eminent Divines, *viz.* by 1. D. *Davenant* late Bishop of *Salisbury*, in his *Animadversions upon* that book. *Anno* 1641. By 2. D. *Twisse* in *Folio* written, to my knowledge, long before that of the Bishop's, but not published, till the yeare 1653. By 3. D. *Moses Amyrald* in *France*, *Contra Anonymum Anglum*, *Anno* 1631. Wherein he defends *Calvins* opinion about *absolute Reprobation*, from any of which three published books *Mr. T. P.* might have fetched Answers to any thing which he hath, in any of the pamphlets which he hath published, and neither have troubled the *World* nor the *Church*, with his Correct Copy his *Sinner Impleaded in his own Court*, or with this his Satyrical *Philanthropy*. *Ridetur Chorda qui Semper oberrat eâdem.*

2ly. As the former Author of *Gods love to mankind*, upholds in his Title an odious suggestion against the Adversaries to his book, as if they maintained, God not at all to be a Lover of all mankind in the sense spoken of *Math.* 5.45. *Act.* 14.16.17. and 17.27.28. 1 *Tim.* 4.10. because they do not maintaine Him to be a Lover of all alike, as to the saving graces, flowing from *Election*, the δῶρα ἀμεταμέλητα, spoken of *Rom.* 11.29. & *Rom.* 8.28. (a) even so doth this our

(a) *Aquin. dist.* 23. *art* 1. *ad* 1. *Deus omnes homines diligit, & etiam omnes creaturas, in quantum omnibus vult aliquod bonum: non tamen quodcunque bonum vult omnibus. In quantum igitur quibusdam non vult hoc bonum, quod est vita æterna, dicitur eos odio habere vel Reprobare.*

Author

Author promote what ies in him the same suggestion. Thirdly, he doth early discover what a *prevaricator*, we are like to find him to be in the *Pleas* which he makes for *speciall grace* Philanthrop. Chap. 3. 83. 84 &c: When as there in his inviting *Title*, he tells all the world that he intends to plead for no other *Love of God*, then what is in him, *common to all mankind*.

Ominosum cespitare in vestibulo.

OBSER. 2. He professed in his *Animadversions* to the Reader, p. 4. to have been *under a necessity of spending whole Sections upon things extrinsecall to Gods decrees: and that therefore he hath attempted to requite his Reader and himselfe, by making of a Table of those things which are most material and pertinent to the severall questions in debate.* *Answ.* 1. And by this solemne profession, he hath, before he is a ware of it, honestly confessed that this his new *Philanthropy* is for the main of it, but a new *Eccentrical* thing, wandring from the main Question, which as his own *CORREGT Copy* saith (in the *very* Title page) was *concerning Gods DECREES*, especially of REPROBATION: what needs he be much disputed with who declines the chiefe thing in question? 2. I thank him heartily for his ingenuous Table, of things most material; for it hath been of good use to me; but yet, in plain English, I must needs tell him I do much wonder at his never *failing impudence*, for putting it into his *Table* and *Text*, that *Railing is not warranted by Scripture* (*a*), *that practicall Christians are no ill things* (*b*), as if they were any matter of *debate* or question to me! How wretchedly without any the least regard to *conscience*, he doth wrest my words as if I held the contrary to these things, may be seen, *Philanthropy*. Chap. 4. p. 10. and p. 13. unto which I will give no other Answer then this, that if any Godly Christian will but look over what I writ, and what he writes upon this occasion, they will much sooner bewaile it with me, that by such kind of *scribling* he doth make it evident that he is become a *Master Railer*, *and so an ill thing*, because no *practical Christian*, rather then they will believe that I maintaine the lawfullnesse of *Railing*, or that it is no *ill thing* to be no *practical Christian*.

(a) *Table verb Railing*
(b) *v. Practical.*

OBSERVAT. 3. Though by Mr. *Whitefield* and my selfe (a) he *had been told of divers usefull distinctions, betwixt* Gods *decree and the execution of it, the Decree of the end and means, the decree of Gods Counci*l and *Commandement*, the difference betwixt an *absolute and a conditional necessity*. yet either he takes at all no notice of them or he takes no tolerable care of confuting of them, but runs out in his former mistakes which he was so often told of, whilst he ever and anon confounds the *Councils and the Commandements of God together*, the reasons of the execution for the reasons of the *Decrees* puts *Salvation* for *Election* &c.

(a) *Mr.* Whitefields *Epist.* p. 1, 2, 3. *CoRRept Correct.* p. 76. 96. 113. 137. 138. &c.

Observ. 4th. He professedly only deales against the first 9. sheets of my book (a) and even there (as any body may see) deales rather with the more *personall* and *immaterial matters*, than with those which are most truly *Argumentative*. He is altogether a *Mute* as to any opposition which he makes against the stating of the Question about the absoluteness of Gods decrees, as held either by us now a daies, or by the *Orthodox Catholiques* of old, (b) he brings in nothing for the vindicating of his *Decachorde of Arguments* (c) or for to cleare his mistakes about the points of *Originall* sinne, *free will*, *Resistibility of grace*, *falling away from grace*, more *Speculative prescience*, which made up by farr the greatest part of his own *CoRRect* Copy and of my *Corrective* against it, and yet he must needs give out his book to be a satisfactory Answer to all that had been said against him.

(a) *Philanthr. Chap.* 44. p. 96.

(b) *CoRRept. CoRRec.* à p. 112. *ad* 115. *Iterum* à p. 137 *ad* 145. *ab* 194. *and* 197. *&c. & inde ad finem usq. Libri. ab* 51. *ad* 193. *&c. cum multis aliis.*

Observat. 5th. Wheresoever he recedes from *Arminius*, as in many things he doth, it is still for the worse, towards ranck *Pelagianism* and *Socinianism*. Ex. gr. 1. *Arminius* and his followers, as I have shewed (c) elsewhere did only (at least, at first) *presuppose* the *prævision of faith*, before Election: but Mr. *T. P.* every where presupposeth perseverance in the *faith, and in all sorts of good* works, (d) 2. *Arminius* is out in making his *ipsum τὸ Credere to be that which is imputed unto us*, for *righteousnesse*: but he is worse out, who doth not so much as believe that, but will have all our works and good deeds to be as well the matter of our *Justification, as Faith*, (e) nullifying altogether the imputed *righteousnesse* of Christ (f). *Arminius* was for Gods *efficacious permission of sinne* (g) for sin's only having

(c) *CoRRept. Copy CoRRec.* p. 141.

(d) *Philanthr.* p. 7.

(e) *Philanthr.* p. 12. & 22. *Sinner impleaded*, p. 533.

(f) *CoRRept. CoRRec.* p. 159.

(g) *CoRRept. Correc.* p. 85. &c.

a deficient cause; but our good Authour is fiercely against these things. I may afterwards possibly have a just occasion to instance in many more things.

OBSERV. 6. When as any body but in any tolerable fashion, acquainted with *Pelagianism* & *Semi-pelagianism*, may as easily perceive his whole CORRECT Copy to have a tendency towards them; nay even to begin & end in them, and that nothing was more fully and punctually proved, in almost every other leaf of my Concept Correct. Yet, *Philanthr.* Chap. 1. p. 11. he is not ashamed to make a publick *Challenge* to the ablest *of my abettors, to transcribe any one period from any part of his Book, wherein they will affirm Pelagianism doth lie*: with how much more modesty might he have answered, as the *Arminians*, when *Pelagianism* was objected to them, (a) *Quid tum? Pelagius recte sentit.* *Censura Censuræ.*

OBSERV. 7. When he cannot tell how to find himself any imaginable rational work against me, he sets himself to the making of 7. or 8. Arguments for the proving of me to be a *Pelagian*, and a *Massilian*. (a) and to the making of 16. more for the proving of me to be an *Arminian* (b).

(a) *Philanthrop. from p. 7. to 12.*

(b) *Ibid. from p. 12. to 17.*

OBSERV. 8. Whensoever he is most desperately at a loss, for answering of an Argument, then he Jears and Scoffs most confidently, *Ex. gr.* when he knowes not in the World, how rationally to put off that known, and allowed maxime of Doctor *Twisse*, that *Quod primum est, in intentione est ultimum in executione, What is first in intention, is last in execution*, then he tells us, by way of jear, that had *he used that Maxime in such an ignorant manner, when he was a raw Sophister, he had been hissed out of the Schools*; yea when the end of his Journey is *France*, he first intends to take Ship at *Dover*, before he think upon *France*. *Chap. 3. p. 67.*

OBSERV. 9. If any were so simple as to be ruled by him, he would put a necessity upon his Adversary, to make a large Volume in the interpreting of, and vindicating from blasphemy, the expressions of most of the eminentest Reformers

mers in the Church, ſuch as *Calvin*, Dr. *Twiſſe Piſcator*, *Beza*, and a World more, (*a*) when as for the moſt part, thoſe very Authours in other parts of their Writings; nay, often a little before, or after the words quoted by him, clear themſelves; and when (as we ſhall ſee more, when we come to them) their known opinions are quite contrary to what he would wring out of their words.

(*a*) *Philanth. à p.* 132. *ad* 137. *et per totum, Caput Quartum.*

OBSERV. 10. As in his Correct Copy before (*a*), ſo in this his Philanthropy now when he ſhould quote Scriptures, for Gods Prædeſtination, he ſtill brings thoſe which only ſpeak of his *Promiſes*, *Commands*, *&c.* and wholly declines, to work upon the 9th to the *Romans*, or at leaſt ſlubbers over Chap. 4. p. 39. Correct Copy p. 40. when as yet he cannot be ignorant, that we never take our ſelves to be beaten by Scripture, till by dint of Arguments, we ſhall be forced out of that our ſtrong hold.

(*a*) *Corrept. Correct. p.* 172.

I have done with the firſt, and now come to the ſecond thing promiſed.

§. 2.

Showing the *Illogicalneſs* of the main Arguments belonging to his 4. Chapters.

If in my *Correptory* Correction, I took care of any thing, it was this, that the Book might be fully correſpondent to the Title-page. And this I believe, for any thing that as yet hath been ſaid againſt it, to have been ſo fully done, as that I will not ſo far queſtion the *ſlipperineſs* of the memory of any attentive Readers, or obtund his attention, or doubt of his very eye-ſight, as before ſuch an one, once to queſtion, whether both in *Text*, and in broad *Margins*, *Pelagianiſme*, *Maſſilianiſme*, *Arminianiſme*, *Contradiction* to *Scripture*, *and to the Church of England*, hath not been fully proved againſt mine Adverſary. I am ſure in this his *Philanthropy*, he hath not as yet anſwered to at leaſt the fortieth part of the particulars, which have made it evident, that moſt of his Arguments, and manner of allegations of Texts, are *Pelagian*, *Maſſilian*, *Arminian*, *&c.*

And

And *Ergo* if there be any concluding *Ergo* in all this vast Chapter, which runs out into no lesse then 36. Pages, it must be drawn from these, or some such like præmises.

He who stoutly flourisheth against a Title Page, without disproving any of the main particulars, brought for the proof thereof in the Book, he overthrowes the whole Book.

But that doth Mr. *T. P.* throughout this whole first Chapter from p. 1. to 36.

Ergo, Mr. *Barlee* his Book is beaten.

Secondly, Throughout all his second Chapter, he carries on another grand Argument against me, full out as *inconsequential* as the former. First he drawes up a *formidable Catalogue* of all my high, and *possibly*, here and there, over-hasty expressions against him. (*a*) 2. At pleasure, without any further proof he is pleased to call them all *Scurrilous*, *Calumniating*, or, *blasphemous*. 3. He playes very fiercely upon my *style* and *temper*, which yet he represents to be no worse then that of Mr. *Calvins*, (*b*) and of my dear *Authours and Masters*, as he calls them, and whom *he exposeth to open shame in his Catalogue*, from p. 133. to 139. As many of them as I have seen and read under Christ, I will be content to acknowledge to have been my Masters. *Ingenuum est agnoscere, per quos profeceris.* I will only except against monstrous *Leviathan Hobbs*; and the Book which he calls, *Comfort for Believers*, a Book ordered by the late Parliament to be burned (*c*): these I disown from ever having been my *Masters*. And whosoever will be ruled by me, they shall as soon own the *Devil* to be their *Masters*, as any of those *Books*: and I wish my adversary would but undertake to promise as much in the behalf of some of his *Proselytes*, who are but too great approvers of *Hobs* his *Leviathan*.

(*a*) *Philanthr.* from *p.* 47. to 43.

(*b*) *Philanth.* *p.* 120. *p.* 126.

(*c*) *Phil. p.* 136.

2. And then, after this Game, he draws up his five *Concludibles*, from p. 44. to 50. as concludible as this Argument is, from whence they be all to be inferred.

Mr.

Ed. Phil. 126. Mr. *Barlees* ſtyle is not ſo *elegant*, as M. *P.* would have it, nor his temper any thing ſo mild as that of *Caſſandrus*, or mild *Grotius* his is: *Ergo*, he anſwers not my Book, or at leaſt my five Concluſibles held againſt him; but the firſt is true: *Ergo*.

3. That which muſt needs be the force of the great Wheel, or Argument, which gives motion to all the third Chapter, and runs through all the Sections of it, from p. 54. to 152. muſt needs be one like unto this. Though I do ſuppoſe, rather then prove Mr. *B. Calumnies and falſifications to be his third way of his Confutations*; yet by ſo doing, I overthrow his Book. But the former I do ſuppoſe, and that very ſtoutly, as the Anſwers to the particulars have, and ſhall yet make it further evident, *Ergo*.

4. And ſo for the fourth Chapter, the chief part of which is ſpent in *torturing* and *racking* ſome ſpeeches of *Calvin*, *Twiſſe*, *Zwinglius*, for the proving them againſt their expreſs Proteſtations to the contrary, to maintain God to be the Authour of ſin, the utmoſt of what can ever be concluded out of them, will come but to this upſhot at long run.

The expreſſions of Mr. *Calvin*, Doctor *Twiſſe*, *Zwinglius*, &c. about Gods Efficacious permiſſion of ſin, may poſſibly in ſome things be too high, in ſome things not ſo well apprehended, or interpreted by Mr. *Barlee*, who could not reach to the meaning of the Authors ſo wel as themſelves, or who thought not fit to ſpend too much time, in clearing the ſenſe of ſuch places, which the Authours themſelves do abundantly clear in other places of their Writings. *Ergo*, Mr. *T. P.* hath proved it againſt them, that they are the Authours of blaſphemy, or that there is no ſuch thing, as abſolute reprobation &c.

But the firſt is true, *Ergo*.

Sect.

§. 3.

3ly, I come now to those particular *Argumentative matters* which are of any *moment* throughout the severall parcels of his book: and here, in his *Epist. Dedicat.* first he begins with *Philosophicall* matter, *P.* 11. *lin.* 9. 10. *What use do you make of your Philosophy, and that Government of the will which we are wont to talke of*, p. 4. *We may learn so much Christianity among the Stoicks, as not to make our selves unhappy by our not being Master of another mans Tongue.*

An w. 1. *Boethian* Philosophy made this man turne first from *Calvinisme*, as hee'l needs call it, from *Christianity*, as indeed it is, unto *Arminianisme* (a); and ever since as it appeares by his publick writings it is humane and moral Philosophy which he feeds upon and is nourished with (b) 2. humble and *mortified* Christians use to have many sad and mournfull discourses with their like, about the unrulinesse of their wills, their *Impotency*, yea *Impossibility*, to governe those unruly things at all, without the speciall powerfull operation of Christs grace, *Ioh.* 15. 5. but proud spirited people use to boast of their powers to govern their wills as *Austin* of old observed *Dicere solet humana superbia*, (c) &c: My good friend was resolved not to heed what Lecture I had formerly read him out of *Austin* (d). 3ly. Although I will not deny but that much good use may be made of humane Philosophy, as to the *snibbing* for a while, rather then the *mortifying* of some boysterous passions, yet in their next Philosophicall Dialogue, I would fain have them to determine; first whether any *Christianity* properly so called, can be learned from those who had none at all of it, as the Stoicks had never a deale of it. 2ly. Whether those without some limitation can so much as be called vertuous, who could only be so as to the *dull matter* of virtues, but knew nothing of any right principles of virtues, of any right ends, of any right manner of performing of them, when as yet *Austin* according to Scripture hath long since well determined, that *non officiis sed finibus sunt metienda virtutes*, *Virtues must be described by their ends, not by their Offices.* 3ly. whether that the more Heathens Philosophers

(a) *CoRRect Copy, p.* 48.
(b) *See the first and chiefest part of his sinner Impleaded*
(c) *Dicere solet humana Superbia si sciissem feciissem, ideo non feci, quia nescivi. de grat. & arbitr. c.* 2.
(d) *CoRRept. CoRRect. p.* 35. 36. *in Marg.*

did place their happinesse in moral vertues, they were not the more proud, and the further off from Christ, and the nearer to the deifying of themselves, to whom they did use to ascribe their own virtues; *propter unicam ambitionem, cæteras omnes colebant virtutes.* Ambition and selfe-admiration, made them to follow all other virtues (e). Had these things in their *conferences* been throughly scanned, possibly the first thing in this book to have been recommended unto us, would not have been *Stoical* Philosophy; and elsewhere we should not have been told that these *Stoicks* æmulated St. *Paul* in his writings about the combate betwixt the *Flesh and the Spirit*, with which never mere *Heathen* or mere *naturall* man was ever in *Pauls* sense acquainted (f).

(e) *Prosper Carmen. de ingratis.* Cicero was used to boast that he did thank God for his riches and honours, but not for his virtues. *Senec. Ep.* 77. *Bonam mentem stultum est optare, cum possis à te impetrare Austin. Lib.* 5. *de Civ. dei c.* 20. *Eorum virtus, si tamen ulla est, alio modo quodam humanæ subditur laudi; neque enim qui sibi placet homo nonest, &c: idem in Psal.* 121. *ait non superbiat, in virtutibus proficiendo, quid debet facere? Levet oculos suos ad illum qui habitat in cœlo, non se attendat; sed qui sibi placet, stulto homini placet, quia ipse stultus est, qui sibi placet, solus securus placet qui Deo placet.*

" *Omne etenim probitatis opus, nisi semine vitæ*
Exoritur fidei, peccatum est, inque erratum,
Vertitur, et Sterilis cumulat sibi gloria pœnam.

2ly. He saith *ibid. p.* 5. lin, 2, 3, 4 5, 6, and in Margin. that he is no more a *Heretick*, *for being said by Mr.* Barlee *to lay snares for the worthy Gentlemen of the Country, whereby to bring them into boggs and precipices, than God* himselfe is a *seducer for being said by Mr.* Barlee *to tempt men unto sin*, *p.* 79. *he saith he is not at leasure fully to open in what sense, &c. He saith, that God doth stirr up wicked men to acts, as acts which to the actors are and will be unjust. As if God could stirr up* David *to pollute* Bathsheba without stirring *him up to his adultery; or else, that Adultery becomes no sin.*

Answ. 1. As to what may seeme *weighty* and *material* in this objection, enough (by Gods blessing) is like to be spoken

(f) *Sinner impleaded, p.* 38. *Austin writes as if he had transcribed out of the seaventh Chapter to the* Romans. *Austin contra, Lib.* 1. *Retract. Cap.* 23. *ex opere posthumo, Lib.* 1. *contra Julian. Quis non videat Judæi Apostolum induxisse personam, nondum sub Christi gratia instituti, dicentis, Miser ego homo, &c: Itane vero Judæus est, nondumq; Christianus est, qui dicit, Dei gratia me liberavit per Jesum Christum Dominum nostrum? Et paulo post. Postremò cor delectatur lege Dei secundum interiorem hominem, &c: et tu contra clarissimam veritatem oculos claudis, gemitumq; ejus exponis, non ut omnibus patet, sed ut tibi placet, &c.*

to it, when I shall come professedly to speak about Gods *efficacious* permission of sin: In the interim, it will suffice to observe, first that to my best remembrance, I never called him *Heretick*: if he have a mind to call himselfe so, I will not gainsay it; for indeed I think him guilty of much *hereticall pravity*.

2ly. I could never so-fashion think the Almighty to draw men into the *Snares of sin*, as I believe Mr. *T. P.* doth: he doth it by his *perswasive Oratory*, by his *guilded fine* poysoned Letters and Papers, by his mis-representing of their Orthodox guides; but the holy one of *Israel* perswades not to sin; yea by his *Lawes*, *Promises*, *Threats*, *judgments* disswades from it, *non infundit malitiam, sed non impertit gratiam*, Rom. 9. 10. *He gives grace to whom the* will, and *hardens* whom he pleaseth, by *denying them grace*, and giving them up to their own *hearts lusts*, *Rom.* 1. 20.

3ly. Any one who *reads* me and *heeds* me in any of the places which he directs them unto in the *Text* or *Margin* of my *Correptory*, will easily see how for the clearing of God, from have any efficiency in sin, as such, I do every where carefully distinguish these three things. 1. The *materiale substratum peccati*, the material part of sinne (as I may so say) which is either the *doing*, or the leaving undone some positive *natural* or *Moral* act. 2ly. The formal part of sinne, which gives it its being, such as it hath, and that is it which the Scripture calls ἀνομία, *Ier.* 3. 4. 3ly. The *Governing*, *Ruling and overruling* the *sinne and* the sinner; the first and the last I make God to be the Soveraigne Author of, in whom we *live move and* having our being, *Act.* 17. *and who* bringeth light out *of darknesse*, good *out of evill* (*aa*). But as for the second which alone is properly sinne, I every where deny God to have any other hand in it, then that of a *voluntary*, unconstrained *permission*, which so long as the world stands, can never in the Lord be proved to be *sinfull*. (†) 4ly. If as I say *Corrept.* p. 79. that I was not at leasure in reference to *Iames* 1. 13. 14. *fully to open in* what *sense God may* some way *seem*, I speak Cautelously, and yet not be, the Author of sinne &c: he should not have been so uncharitable or so *irrational* as to insinuate, as here he doth, that I would have done it in a way which would have aspersed the Almighty with mans sin: that might

(*aa*) *Apolog. Lib* 1. *c.* 25. *Dr.* Morton. Episcop. Dunelmens. *fusè à pag.* 90. *ad* 97 *edit. London in* 8.

† *Hugo de S. Vic. Lib.* 1. *de Sacrament*, *cap.* 12. *part* 4. *Deus cum facit bonum & permittit malum, apparet voluntas ejus quoniam esse vult quod facit, & quod permittit est dei voluntas operatio ejus, & permissio ejus.*

might be done as some of the ancient and moderne (*aa*) interpreters both *Pontifician* and *Protestant* have done, and yet neither the text be really contradicted, nor God be made a *Seducer*. 2ly. He should not have been so *superstitious* as to have overlooked that which *p.* 79. upon this occasion I directed him unto, out of Dr. *Twisse*. 3ly. He should not have such an *overweening conceipt* of himselfe, and of his *Authority* in the Church, as to have thought that his bare *Repetition* of severall sayings of mine, without any the least show of *confutation*, when as yet they be wary enough, and commonly enough received, would be a sufficient *demonstration* that they prove me to maintaine God to be a seducer, or the Author of sin, contrary to my *expresse words* and meaning, as the Lord knows and will judge who is the *Judge of all*, and the *searcher of all mens hearts* and *trier of all mens reines*. 5ly. He that cannot or will not tell how God may be said to excite men to the Act of *Adultery*, which to the Adulterer so excited is *sin* though not to God, neither will he tell how God without sin doth stirr up men to the *Act* of lying with their lawfull Wives (for it is *ad utrumq*; but *ejusdem generis excitatio, & concursus*) unlesse he makes himselfe guilty of something of sinfull *concupiscence* which alwaies more or lesse since the *Fall* cleaves to the *Act*. Would he peruse *Austin* his writings *de nuptiis & concupiscentia*, they would informe him better (*f*).

(*aa*) *Enchirid. ad Laur. cap.* 13. & 14. *Omnis natura, etiamsi vitiosa est, in quantum natura est, bona est, in quantum vitiosa est, mala est & rursum mala omnino sine bonis, & nisi in bonis esse non possunt qui malis bona sine malis esse possint. Valentianus ini Aquin, q* 9. 19. *p.* 43. *Entitatem pravæ actionis omnes fatemur cadere in voluntatem divinam cum sit; & esse à Deo tanquam à causa universali, concurrente cum voluntate humana.* (*f*) *Austin* divers times instanceth in Gods making stolen Corn to grow.

§. 10.

2ly. To what he hath in the *book* it selfe, in any materiall *Section* of his, and here first to the *charge* of *Post-destination. chap.* 1. §. 2, from *p.* 4. to 7th, he hopes to equit himselfe of this by saying first, that it *is another cast of my invention*. And yet (*Answer.* 1) I beleive I am not the first by a hundred, who in opposition to *Pelagian* and *Arminian* Spirits, have used this expression

pression (*a*) 2. Yea seeing by what he pleads for in these pages it is evident that God concluded upon nothing concerning mans Æternall condition, before he did at least *in signo rationis* foresee all that man would do or leave undone from his first to his last *breath*, I might with a venerable Author (*b*) with much more reason have styled him a *submortuarian*: and because he allowes of finall falling away from grace in some elected to it, have called him *an Apostatarian*: (for that according to him the *object of Election* may be an Apostate †) than he with any colour, by way of distinction from their brethren, have termed others *Sublapsarians*. 2ly. He saith that a decree before the Creation of the World is as *much and as purely a Prædestination, although conditional, as his absolute decree can be supposed* to be, and that the word *præscience doth sufficiently inforce.*

Answ. 1. The impossibility of this I have already largely proved in my *corrept Correct* (*c*) unto which he makes not any the least shadow of a reply. 2ly. it is against all *common sense* to averre that that is as purely a *prædestination* which putteth *prædestination* into the power of the *prædestinated* as that which puts it only in the power of the *prædestinating*. The former, as is evident, is his *Heterodoxal* opinion, the latter is only ours. 3ly. It is as *senseless* to say that *præscience* (especially as he discourseth of it in his *Boethian* discourse, Correct Copy *p.* 48. 49.) doth inferr a *prædestination*; when as *præscience* of a thing *future* must needs præsuppose a *prædestination* or a *prædetermination* of it.

3ly. He saith *that my terme of Post-destination, will fall foul upon all my venerable Masters of the Sublapsarian wayes, which doth inferr a decree, not altogether irrespective, &c:* Answ. 1. The *transferring* of a Crime to others is no *ablation* of it from himselfe. 2ly. There is nothing so manifest but that in this business there is a wide difference, even a χάσμα μεγα & *Immane quantum*, betwixt those whom he termes *Sublapsarians* and himselfe, First I know none of them all, who stand much upon these Termes of *sub*, *Supra* or *Con*, when they come to speak about the ordering of Gods decrees, (*a*) nay they pro-

(a) *Instead of a great many mo who might easily be produced see Bishop Davenant Animadvers. p.*

(b) *Ames. Antisynd p. 25. in Coronide Artic. p. 4. Edit. Londinens. p. 4. Rivet, disp. 4. Thes. 6.*

(b) *Dr.* Ames *Antisynod, p. 25.*

† Phil. Chap. 4. *p.* 18.

(c) CORREPT, Correct *from p.* 139. *to* 143. *&c.*

(a) *Dav. Animadversions, p.* 24 17. 58. & 27. *&c. passim.*

A. Rivet. disp. 3. Thes. 12. Ames *Antisynod, cap.* 1. *p.* 5. *Dr.* Twisse *in omnibus Scriptis sæpe.*

ſeſſe them to be of no great moment, yea to be but mere *Logicall* or Metaphyſicall ſpeculations. They hold with *Tho.* of *Aquin*, that, as in reference to the *dealbation*, it is not a materiall buſineſſe whether, that which is whitened, were, before *black, pale, or red*: ſo, as *to the reaſon of prædeſtination*, they think not *material, whether a man be predeſtinated to life eternal*, from a *ſtate of miſery, or no*: (b). 3ly, They object, All perſons predeſtinated, to the Almighty *predeſtinating* to be in an Equal condition, not as differenced by any qualifications of *Worſe* or *Better*, *Rom.* 9. 11.

(b) *Part* 1. *qu.* 23. *Art.* 1. *Motus non accipit ſpeciem à termino à quo, ſed à termino ad quem: nihil enim refert quantum ad rationem dealbationis utrum ille qui dealbatur fuerit niger aut pallidus, aut rubeus; & ſimiliter nihil refert ad rationem prædeſtinationis, utrum aliquis prædeſtinetur in vitam æternam, à ſtatu miſeriæ vel non.*

4ly, They utterly deny all formal objects (c) (though they grant mere material ones) they deny all external motive *meritorious cauſes of Election or Reprobation*, which is not the caſe of my Adverſary.

(c) Ames Anti-ſynod, *p.* 5. *Vereor vel doloſe ſit mentio objecti formalis. Tale objectum non agnoſcimus.*

5ly. There is none of them all who grant not the Decrees of *Creation and Permiſſion of ſin*, to precede the *præviſion of Creation and Sinne*: whether as belonging to the decrees of more *Common Providence*, or unto the decree of *prædeſtination* in ſpeciall, is not a materiall diſpute, whilſt they be both granted to be æternall, Dr. *Twiſſe*, *Lib.* 1. *p.* 87. *Edit.* in 4°.

6ly, There is nothing ſo cleare, but if that were but yielded unto, the mere *ſublapſarians*, wherein as I have largely ſhowed in my Corrept Correct, *p.* 137. 138. &c: *p.* 184, the ſubſtance of the controverſy is conſiſting betwixt them and their Adverſaries, (and unto which as to any Replies my Mr. *T. P.* is altogether *mute* when it moſt concerned him to have been *Vocal*) they would not as they ſay *ſiccum interduere* care *of a bulruſh* what became of the buſineſſe of *ſub* or *Supralapſarianiſm*. It is well known that the ableſt amongſt them, as *Fr. Junius*, *Piſcator*, and others, think that if the various actsbelonging to *prædeſtination* be diſtinguiſhed, there may be place both for the men of the *upper way* and for men of the *lower way*, *Franciſc. Junius diſputat.* 10.

7ly. He ſhould not ſo *Ironically* have ſpoken of my *venerable Maſters* (as he termes them) the *Sublapſarians*, unleſſe with all he had intended to have derided his venerable Maſter *Arminius*, whom he ſtyles the famous profeſſor *of Divinity in the Univerſity of Leyden*, Philan. *p.* 14. Chap. 1. for he is often

ten but too ambitious to be accounted a *Sublapsarian* (*d*), and would to God he had never been worse.

(*d*) *Doctor* Twisse, *Lib.* 1. *cap.* 55. *Arminius ipse interdum acriter pugnat pro massa Corrupta tanquam reprobationi præstruenda, atque in eo speciem facit, tanquam cum quibusdam ex nostris Theologis Consentientis, &c.*

Sly. I think he graceth me very much in calling many of those my *venerable Masters*, whom he styles *Sublapsarians*; yet he must give me leave to take the same liberty in differing now and then from my *Masters*, which he thinks reasonable to take to himself. My great and sole absolute Master, *Jesus Christ*, *bears me witness in the Testimony of a good Conscience*, though my Adversary suspects the contrary of me, most uncharitably, Chap. 1. p. 14. that *nullius juravi ego in verba magistri, si ille excipiatur*, I am not sworn to the words of any of my Masters but my Lord Christ's: and full easie it would have been for my Adversary to have known both from my close following of D. *Twisse* & from what I say expressly, *Correct. Correct.* p. 177. my words are, The way of the otherwise *Orthodox Sublapsarians*, that if I must needs be differenced from others, I must rather be styled a *Supra-lapsarian*, then a *Sub-lapsarian*. I am clearly in my judgement for the *Coordination* of the Decrees of *Creation of the permission of original and actual sins*, &c. in reference to Gods supreme ends of *Prædestination*, rather than for the subordinating and dividing of them. And indeed, if I may but be allowed to speak my mind freely, though I acknowledge the ends of the Reverend men of the lower way to have been very pious, *viz.*

1. To avoid curiosity.
2. To facilitate matters to our weak intellects (*e*).
3. To allay the tumultuous spirits of their Antagonists;

(*e*) *Rivet. disputat.* 3 Thes. 14. *ex Calvino Non Solum quæstio hæc abstrusa est, ac in secretiore Dei Sanctuarii adyto condita, sed quia otiosa Curiositas alenda non est, cujus illa nimis alta speculatio alumna & nutrix est, ergo in illo primo propositio hærendum esse non censet. Addit ergo alteram partem, quod ex damnata Adæ Sobole, Deus quos visum est, elegit; quos vult reprobat, quæ inquit sicut ad fidem alendam longe aptior est, ita majore cum fructu tractatur: in hac igitur Doctrina, quæ humanæ naturæ corruptionem & reatum in se continet, libenter insistere, sicuti non solum ad pietatis profectum conducit; sed magis etiam videtur Theologo*

yet

yet *Salva pace tantorum virorum*, they have not in any of these been successful; especially, not in the last of all, as appeares by the *restlesness of our common Adversaries*. My Court-like Neighbour doth therefore behave himself p. 5. but very rudely against me, whilst he conjureth up a *rustick*, labouring at the *Plough*, to puzzle me with his *Demands* about things, which according to my Tenents, no way concern me to answer; for if, as I think, in reference to Prædestination, the decrees of permitting *original and all actual sins be Co-ordinate*, and make but one Decree, not divers *de mediis*, there is at all no place for the *Ploughmans* Question, who may do well to apply himself to his Plough again, and leave these high matters of Divinity to some body else; and yet if this Learned *Corydon*, and the subtle *Sophister*, his *Prompter*, can but have *patience* a while, they shall find, that their Question is not irresolvable.

8. Both the *Supra*, and *Sublapsarians*, can be content to allow of *respective* decrees; Doctor *Twisse Lib.* 2. *p.* 24. *Col.* 2. *Certe omnis voluntas est respectiva sicut & scientia: nam ut scientia est, Scibilis scientia; ita etiam voluntas, est rei volibilis, voluntas. Dicitur autem absoluta, &c.* for so all the decrees of God, which are *inward* acts *relating* to *objects*, and *ad alterum*, must needs be, yet they utterly deny all *conditional Decrees*, properly so called (*f*), which are not grounded on *absolute* or *unconditionate* ones.

(*f*) *Ruiz. de volunt disp.* 20. *Sect.* 1. *Volitiones purè Conditionales sunt aliænæ à Sapientia & prudentia Dei. A. Rivet disp.* 4. *Thes.* 4. *loquens de absoluto Decreto, Quod non intelligendum, quatenus absolutum distinguitur Contra respectivum: de eo enim non Controvertitur, neque de absoluto à subjecto, &c. neq; de absoluto à mediis in sua executione: sed de absoluto, quod vocant, à causa.*

Fourthly, He growes insolent, as if he had carried all, clear before him, when he asks p. 5. *Where then lies the difference betwixt them of the Consistory, and us, who are of the Church? God* (say they) *decreed to reprobate the greatest part of Mankind, in consideration of no other then original sin.* But say we *of the Church of* England, (*and the famous* Moulin *of* France) *it was in consideration of all the sins that were future; not only of original, but actual also.*

Answ.

Answ. 1. If this Authour, after the *Arminian* fashion, would not constantly confound the Decree of *Preterition, or negative Reprobation*, (which in God is an Act of his absolute Soveraign will) with the Decree of positive *Condemnation*, which is an Act of his *judicial power*, and *vindicative justice*, neither *Sublapsarians*, nor *Supralapsarians*, would contradict him, in saying, that God *Reprobates* no man, nor adjudgeth no man of years to Hell, for meere original sin.

2. A very great part of my *Corrept. Correct.* in answer to this Dechacho.de of Arguments, ev.n from p. 136. to 182. (unto which, as yet, there hath appeared no answer) spending it self in confutation of all that which he produceth for the proving of his opinion, in the sense wherein he takes it, it might seem very superfluous labour in me, to oppose any thing more against this over-confident assertion set down there. But because he establisheth this as a main Column, or *Jacin*, upon which this his 2d work is to rest, and that he is not afraid to quote his Mother the *Church* of *England* for it, as well as *Monsieur Moulin* of *France*, it may not be amisse to all that I have said before, to add these few things, by way of answer to both those particulars. And first, to the first of the *Church of England*.

Answ. 1. The opinion here set down, and as he sets it down, may possibly have been the opinion of the late *Court*, or *Consistory of England*; (for *Consistories* we had, as well as they at *Geneva*, though of another make) but it was never the judgement of our *Mother the Church of England*, in any of her Authorized Articles. If we may judge of her opinion, either 1. By her awful, and I believe, studied silence in the seventeenth Article about *Predestination*: where was the proper place for her to have spoke her mind out. 2. If from what she saith there, about *Predestination*, or *Election*, we may by just proportion or *Analogy*, guess what her meaning must needs be, about the contrary Decree of *Reprobation viz.* that as the former is *the everlasting purpose of God to prepare Grace and Glory for his People, whom he hath chosen in Christ out of Mankind*: so the opposite Decree of Reprobation is nothing else but a Decree of denying those saving Graces prepared for the Elect, unto those who are

left in the state of *Curse and Damnation.* And if so (as is most likely) our good Mothers opinion, is directly opposite to that of Mr. *T. P.* and his late *Arminian*, broken, *Consistory of England.*

3. Or if the best of the most venerable Fathers in the Church, who before our Authour was born, and who did a thousand times better understand what the Doctrine of their Mother-Church was, then our νεόφυτος, when compared to them, may be heard speak for our common Mother they will give in their verdict against him. I have formerly named many of them to him, and might name many more, *viz. Corrept. Correct.* p. 194. *Matthew Eborac, Jacob Armach, John Whitegift Cantuar, Robert Abbots, Jos. Exon, Tho. Dunelm*, &c. but for the present, let it suffice to set down the judgement of them all, from under the hand of that most judicious Divine, Dr. *Davenant*, late Bishop of *Salisbury*, who hath wrote a whole Book against this opinion, in which he speaks thus. *Dav. Animadvers.* p. 6, 7. & 55. &c.

The wisdom of our Church of England, *in the* 17th *Article, layeth down the Doctrine of Predestination, and doth not so much as in one word, meddle with the point of Reprobation; leaving men to conceive that the one is the bare negation, or denial of that special favour and benefit which is freely intended, and mercifully bestowed in the other. Would to God the Children of this Church, (let Mr.* T. P. *if he be but a Member of the Church of* England *heed this) had imitated the wisdom of their Mother, and had not taken a quite contrary course, balking the Doctrine of Predestination, and breaking in abruptly upon the Doctrine of Reprobation.*

2. And truly it will not sink into my head, how the Church of *England* who for matters purely Doctrinal, may, ever since her first Reformation, compare with, if not outvy any Christian Protestant Church in the World, should light upon such an opinion as is 1. Most *Antiscriptural*, Rom. 9. 11. 18. 20. 21. turning, as I have shewed elsewhere, *Correct. Correct.* p. 28. the Apostles εἰς βάθος, or *Abysse*, into a most easie *fordable shallow.*

2. It

2. It is both indeed, and in *Terminis Pelagian*, and *Semi-Pelagian*, who founded the decrees, both of *Election* and *Reprobation*, upon good or bad works (*b*).

3. It is most *Illogical*, and *absurd*. 1. It is against Mr. *T. P's.* own Logick, when he saith *Philanth.* Chap. 3. p. 64. that he had *never so little Logick* as to say, that any thing in man (which is the Object) *could be the cause of Gods decree*; and yet here he makes God himself in Reprobation, *egredi extra se*, to fetch from mans *Original and Actual sins*, which were foreseen to fall out in time, the Cause, and as he holds it, the very meritorious Cause, for such is that which he pleads for, all along *Philanthr.* Chap. 3. p. 66 67. p. 111 112, 113. inducing the Almighty to take up his decree of *Reprobation*, or eternal *preterition*.

2. According to this Divinity, permission of sin, for which men are damned, exæcation and obduration, and final perseverance in sin, are not according to the common Tenent both of Pontifician (*c*) and Protestant Divines, to be look'd upon as consequent results of Reprobation (I do not say they be proper Effects, or Fruits of it) but as *Antecedent* Causes, and procurers of that Decree.

(*b*) *Aug. de prædestinat. Sanct. L. 1. c. 18 Præscibat ergo ait Pelagius qui futuri essent sancti, & ct idco eos ante mundi constitutionem in ipsa sua præscientia u à tales futuros esse præscivit, elegit. Prosper in Epist. ad Aug. Pene omnium par inveniturr & una sententia, quæ propositum & prædestination m Dei secundum præscientiam recoperunt* (*c*) *Penottus, saith the learned Bishop of* Salisbury, *would faine deny negative Reprobation, yet is driven to confesse, Lib. 7. cap. 17. that, Doctores communiter admittunt reprobationem negativam, docentq; communiter ob ulationem sui permissionem manendi in peccato usq; ad mortem, effectum esse hujus Reprobationis. And the definition from Tho: Aquinas by none contradicted, evinceth as much. Est autem Reprobationi decretum permittendi peccatum & damnationem inferendi pro peccato, Suarez de auxilis, c. 2 c. 5. p. 17. Si vero sit de non electione, verum est, causam illius esse solam Dei voluntatem, nulla expectata causâ ex parte hominis.*

3ly. If *sin original* or actual foreseen, be the cause of the decree of *Reprobation* (for the only question is about the Æternall *immanent act of God Reprobating*) then because God could not but from all Æternity foresee that if the elect did but live to yeares, they would be guilty of *Originall and actual sin*, and Ergo according to him all men should have been Reprobated, for there is *not a man that lives and sins not*, 1 *King.* 8.46. Out of an *unclean who can give that which is cleane*, *Iob.* 14. 4.

4ly. Without any the least reason assigned for it, God Reprobates Angels one way, and men another way; for there is nothing so plain as that the foresight of the Angels *Originall* or *actuall* sins did not præcede their Reprobation. But the Scripture speaks alike of both, *Jude* 4, 6.

5ly. It is a doctrine Loathsome to the wiser and best sort of Divines, in the very Church of *Rome*, as Mr. *Perkins* hath proved at large out of many School Doctors (*d*) unto which more might be added (*e*) and observeable it is that even of late *Iansenius* hath wrote no lesse then two whole books against it, (*f*): And hath the Church of England for such a doctrine as this is a wider *swallow* then that of the Chuch of *Rome*?

(*d*) *Citante D.* Twisse, *Lib.* 2. *p.* 18. 19. *in quarto Greg. Armini. Petrus de Alliaco. Marsilius Franciscus Major* Barnes, *Ferrarensis. And instead of all take this argument.* (*e*) *Out of Bonaventure, in parte prima distinct.* 41. *quæstione* 1. *Omne meritum antecedit illud cujus est meritum: sed Prædestinatio & Reprobatio præcedunt nostrum esse, Ergo non cadunt sub nostro merito. Item, omne meritum aliquemodo est causa ejus quod meretur, sed prædestinatio & Reprobatio sunt æterna, merita vero sunt temporalia. Ergo temporale est causa Decreti, quod est impossibile.* (*f*) *viz. Lib.* 9. *&* 10. *Tom.* 3.

1. And let this serve for Answer to what he saith about the Church of *England*. 2. As for the next thing which he hath about Mr. *Moulin* of *France*, first he might have rested satisfied with what I told him about this. Corrept correct, *p.* 129. 130. 3ly. I much wonder at it, how to great a *Presbyterian* and *Anti-Arminian* as for the main Mr. *P. Moulin* was known to be should be so high, in Mr. *T. T's.* favour? I perceive when it may serve his turne, a man of the *consistory* shall be looked upon as a *good Church-man* with him. 3ly. If he be so much taken with Mr. *Moulin* his discourses about *Reprobation*, why is he not as much taken with his *Anti-Arminian* discourses in the point of *Election*? Loves he rather to patronize *Reprobate* then *Elect persons*. 4ly. Why doth not he, or his party, answer Dr. *Twisse* his answer to Mr. *Moulins* arguments about Reprobation, before he commend his performances so high?

5ly. Out of the mouth of a *Clown* he studies to *pose* me with a very long-tailed question, which takes up the better part of

of two pigs, p. 5. 6. and yet he is upon it again, p. 66. taken from Gods *Eternal omniscience, præscience, omnipotence, &c.* unto which becaus I have already shewed, that the Question lies not upon me to answer, let him content himself with this brief resolution.

Answ. 1. He showes himself to be guilty of a fowle *Anti-scriptural* (*a*), *and Pelagian* (*b*) *error*, when he saith, *That mans original sin was actually committed by none but* Adam *and* Eve, *before Reprobates were born*: which if so, I think he cannot tell that *original sin* should be at all our own, if in no sense it have been committed by any other persons then *Adam* and *Eve*.

(a) *Rom.* 5. 12.
(b) *Valensis part a. q.* 105. *memb.* 1. *p.* 296. *Secundum Augustinum concedimus quod non punitur parvulus pro culpa patris, sed pro culpa sua propriè loquendo. Non enim dicit Apostolus quod solum Adam peccavit, sed dicit quod omnes peccaverunt in Adam. Erat enim in Adamo non solum voluntas unius singularis personæ, sed voluntas universalis naturæ. Adamo cadente & justitia & iginali, cecidit etiam quælibet voluntas posterorum. Ca et enim voluntas cujuslibet illa rectitudine quam habuisset, si Adam stetisset. Vide in eandem sententiam ipsum Malderum, in gra. 2. qu. 81. art. 1. pag. 260.*

The ground of his error is, because all along he takes *original sin*, to be nothing else but the *Imputation* of *Adams* first transgression, and never considers it, either as our act in *Adams* loines, so as *Levi* is said to pay Tithes in *Abrahams* Loins, *Heb.* 7. 9. or as it is a propagation of personal filth from thence, cleaving to our natures, *Job* 14. 4. *Psal.* 51. 5. *Heb.*

2. But as for the thing it self, wherein he would charge us with the denying Gods *omniscience and prævision* for a while at least, let him know, first, that neither *Supra lapsarians*, nor *Sublapsarians*, as he calls them, do question, but that God did from all eternity, know and fore-know, and that *unico intuitu*, by one individual act, all his own works, and all mens works too, *Act.* 15. 18. without all moments, and (if I may so say) jumps of succession from one to another, from the first to the second, &c.

2ly. But as for us poor crazie mortals, if we have no mind to continue in *puris tenebris ignorantiæ*, to be wholly left in the *Clowds of darkness*, we for the helping of our Childish Intellects, must needs distinguish of all things so known by God, and we must needs think of some order amongst that infinite number

number of things which all are at once the objects of Gods *Omniſcience* and *Præſcience.*

3ly. The beſt diſtinction, which we can poſſibly light upon, is, whereby we diſtinguiſh all things eternally, fore-known, either as merely poſſible to be, or as ſuch things as ſhall have an actual being, or futurition: and then next, whereby we diſtinguiſh moral good things, from moral bad and evill things.

4. We ſay in *Congruity* hereunto, that all things merely poſſible to be, are foreknown by the Lords *Omniſcience* of his own *Omnipotence*, if he would be pleaſed to ſet it on work: and thus the Lord knows thouſands of things more, then ever ſhall have any actuall being, & which he knows can have no being beyond a mere poſſible one, unleſs he determine them to be. But as for the things which the Lord knowes, and foreknows will have a certain futurition, he foreknows them all, by vertue of his own will and Counſel, whereby from all eternity he determines their *futurition*, and without which, he could not know that they ſhould certainly be, unleſs we ſhould be ſo *frantick* and ſo *wicked*, as to maintain, that Creatures from all eternity before their being were foreſeen, to determine both, what their beings would be, and what their actions.

Scientia ſimplicis Intelligentiæ.

Scientia viſionis.

5ly. As for future morall good things, eſpecially ſuch as accompany Salvation ſuch as are effectual vocation, juſtification, ſanctification, &c. he eternally foreſaw they would be in his Own, becauſe he did from eternity, reſolve or decree to beſtow them graciouſly upon his own, 1 *Tim.* 3.9. But as for future moral evil things, whether original or actual ſins, God foreknew them all in the ſame moment of eternity, becauſe even then he did by his permiſſive and ordinative will, determine, that they ſhould fall out, *Act.* 2.23. & 4.28. (c)

(c) *Carthuſ. Lib.* 1. *diſc.* 40. *qu.* 3. *p.* 580. *q.* 3. *p.* 580. *vide Aquin. Part.* 1. *qu.* 23. *Art.* 3.

Bonum ſubjacet providentiæ divinæ tanquam ordinatum & cauſatum ab eâ; ideò prædeſtinatio eſt cauſa Gratiæ & Gloriæ: ſed quoniam malum culpæ non ſubjacet providentiæ Divinæ ut intentum & cauſatum, ſed ſolum tanquam præſcitum & ordinatum, hinc reprobatio eſt.

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The ſum then is, we do not firſt in any moment of time, deny Gods *Omniſcience and Præſcience*, only we make them not as to the determinate futurition of any thing (as we conceive matters) *antecedent* to Gods Decrees; but either *Concomitant*, or at moſt in the ſame moments of time and nature ſubordinate.

2ly. We do not, as the learned Biſhop of *Salisbury* well obſerves, deny præſcience in the matter of *Prædeſtination*, of either good or bad actions, only we deny an *Arminian* præſcience, (*d*) *of ſuch actions foreſeen in men, as cauſed or preceded the different decrees of God, in electing ſome men mercifully unto ſalvation, and leaving others through their own default, to plunge themſelves into eternal damnation.*

(*d*) *Solum præſcientia culpæ non pœnæ. Davant p. 25. 45. ſed præcipue. p. 153.*

We grant, it is not only untrue, but unpoſſible, that God ſhould decree the ſalvation of any man, without the foreſight of thoſe acts, *viz.* of faith, perſeverance, &c. We deny not the foreſight of faith and perſeverance in the Catholick ſenſe (and the like ſure in point of Reprobation, may be ſaid of perſevering in infidelity), that is, of effects and Conſequents of divine Prædeſtination or Election; but in the *Arminian* ſenſe, that is, as of antecedent motives, reaſons, cauſes, or conditions foreſeen in men, and drawing after them the Decree of Predeſtination.

Whether this *determination* of his long Queſtion will pleaſe him, yea or no, I know not: if he like it not, as learned enough, let him take heed, leſt he meet not with one which is more *raſh*, but not ſo *ſound* (*e*). I may juſtly fear how much ſoever as yet he will ſeem to be for an eternal *Præſcience* of all things; yet if he do but go on to hugg his beloved, *S. Epiſcopius*, (*f*) as he hath begun to do, Mr. *T. P.* his principles will quickly prompt him much better to like of that which *Epiſcopius* ſets down (*g*). Though we do not deny but that

(*e*) *Conſilium Dei velle noſſe multorum eſt, noſſe autem vel pauciſſimorum hominum vel omnino nullorum. Auguſt. lib. 2.*

opier. Imp. Contra Jut. f. 346. (*g*) *Epiſcopius diſp. 4. Theſ. 10. Et ſi non negemus Deo ſcientiam futurorum attribui poſſe, imprimis quia eam Scriptura Deo tribuere paſſim videtur, tamen an neceſſarium ſcitu ſit, ad hoc ut Deus colatur ejuſmodi ſcientiam Deo competere examinari permittimus. An cognoſcat Deus poſſibilia, an infinita, abſolute neceſſarium ſcitu non credimus.*

the

the Science of future contingent things may be attributed to God, especially, because the Scripture doth up and down, seem to ascribe it to God, yet whether it be necessary to be known, for this end, that God may be worshipped, that such a knowledge doth belong to God, we permit it to be examined, *Whether God know possible things, infinite things*, we do not believe to be absolutely necessary to be known.

6th. He saith, p. 6. That I do betray *a third sort of weakness*, &c. for that, as he saith, *I know that he doth as much as any, assert eternal Prædestination, only I prove it against him, to be respective of final impenitence in all that shall be damned.*

Answ. 1. How I could so much as divine, that he should assert *eternal Prædestination*, I cannot tell, when as the *face* and true *Genius* of his opinion, looks quite another way, and when but once (if once) he had in his *Correct Copy* so much as mentioned the word *Eternall*, and that only in the matter of *præscience*, and not in the matter of *Prædestination*, or *Predetermination*, which are acts of Gods *will*, as the former is of his *knowledge*.

2. It is not to him, or to any man in the World, *conceiveable* or *explicable*, how an *eternal immanent* Act of Gods Counsel should be founded upon the *temporal Act* of the free will of a *versatile Creature*; and yet such is the Act of *final impenitence*, elicited by the wicked free will of a *Reprobate*, or of him that shall be damned.

3dly, He expresseth himself, that he may the more easily deceive unwary souls, in too mild a manner, when he saith, that the Decree of Reprobation, hath *respect* unto *finall impenitence*, as if by that terme, in shew *harmless*, he did only understand, that it were *nudum antecedens*, whereas it is plain by all the Discourses elsewhere, against the distinction of *positive* and *Negative Reprobation*, he understands by *respect*, a *meritorious Cause such as ab æterno* moves the will of God to make his Decree of *Reprobation*: And the like *fallacy*, lurks in the same word *Respective*, which he by and by applyeth to the Decree

of

of *Election*, and which requires *Faith*, *Repentance*, and *Perseverance* to the end, in all of *ripe age*, which some where (*b*) he calls the *Important Conditions of Election*, and by which, as one of his beloved *Remonstrants* (*c*), (whom he hath reason as much, to hugg as he doth his *Associate* S. *Episcopius* (*d*), well expresseth Mr. *T. P.* his true sense, *Voluntas judicis à conditione postulata et præstita movetur ad præmium àneglectâ aut repudiatà ad pœnam idque contendit conveniens esse naturæ legum ac conditionum præscriptarum i. e.* by which the will of the judge is moved to confer a Reward, or infer a punishment * by vertue of a Condition required and performed, and that in congruity to the nature of Lawes and Conditions prescribed.

(*b*) *Sinner impleaded.*
(*c*) *Vic. Grevin chov. contra Ames.* p. 24.
(*d*) *Philanthr. chap. 4. p. 14.*

4ly. Why should I have any the least reason to suspect that Mr. *T. P.* by virtue of any of his *principles*, which are all but borrowed from *Arminius*, or from men of that *stamp* should be any better able to maintaine *Eternal Reprobation*, and then not *eternal Election neither*, and then not sure *Eternal predestination*, than his Reverend Father *Arminius* himselfe, who professeth it (*e*) to *be certain that a man cannot be said to be actually* reprobated, on whom God did not by any *internal act beginne to execute the decree of Reprobation*, which sure he did not, or *could* not *execute* but in time: for it implies a manifest contradiction.

(*e*) J. Armin. *in Examin. Perkin. de Electione Sect. 14. Certum autem est hominem actu reprobum dici non posse, in quo Deus Decretum Reprobationis nullo adhuc interno actu cœpit exequi. Ibid. Primus actus externus in hominem vel circa hominem re ipsa jam existentem facit illum actu reprobum.*

5ly. Yet if it were any way possible for to *found the Eternal decrees of God upon the foreseen acts* of the Creature, yet could he by virtue of this his *prædestination grounded on and dependent* on *Præscience* gaine nothing, according to his own manner of reasoning in all his *Decachorde of Reasons* produced in his *CORRECT Copy* (*f*) for the avoiding of all those foul absurdities and blasphemies which he labours to asperse Gods

(*f*) p. 34. ad 42.

Absolute Eternal decrees with, as they are maintained by us, but they will all if his arguments be of any force against *Eternall prædestination* grounded on deliberate *prædetermination*, rise up as much against Eternall *predestination grounded on præscience*: they introduce a like *infallibility in both*, a like *coaction* (as they call it) *on the will*, and like frustration of *Admonitions, Exhortations* (g).

(g) Aug. de dono perseverant. Lib. 2. c. 15. *Ajunt* (viz. Semipelagiani) *neminem posse Correptionis stimulis excitari, si dicatur in conventu Ecclesiæ, Ita se habet de prædestinatione definita sententia voluntatis Dei, &c: Ista dum dicunt, ita nos à confitenda Dei gratia, id est, quæ non secundum merita nostra datur & à confitenda secundum eam prædestinationem Sanctorum deterrere non debet sicut non deterremur à confitenda præscientia Dei, si quis de illo populo sic loquatur, ut dicat sive nunc recte vivatis sive non, tales vos eritis quales vos Deus futuros esse præscivit.*

And therefore I doubt not but if he would but seriously in any sense preach *Eternall prædestination*, he would lose most of his *customers*, his forsooth tender *Proselytes* who with his learned *P. Bertius* (h) are offended at nothing so much as that God from eternity should have *predetermined* mens *everlasting conditions*, for *Æternal life or death*, and not have left it in *utrumque partem* to mans free will, to be *fabros fortunæ suæ*, to be *Carvers of their own fortunes*.

(h) P. Bertius præfat. dedicat. ad Examen. I. Arminii contra Perkins. *Unum quemque nostrum invariabilem vitæ atq; mortis Æternæ προλαγὴν unà cum ipso ortu in lucem hanc nobiscum adferre, atq; adeò ad hoc nasci, hancq; diversitatem aliquomodo ad universi perfectionem facere.*

Seventhly and lastly he saith of the decree of *Election*, p. 7. that it is *Respective of Faith and Repentance, and perseverance to the end, in all of ripe age who shall be saved: and for such as die infants before they can actually Beleive or Repent, Gods Eternall predestination or purpose of Electing them unto blisse, was also respective of their being in Christ: and this he tells us the Church of England hath taught us out of the Scriptures.*

Answ. So much having been spoken against what he brought about *Reprobation*, little need to be said about what we have here concerning *Election*, the rather because he returnes at all no Answer to what I produce against it in my CORREPT. Correct, p. 228. and where I dispute against his Sr. *Andrean* way of ordering of Gods decrees p. 206. *ad* 209.

209. Only let me say first that I cannot tell whether his former opinion about *Reprobation* were more destructive to Gods *Soveraignity*, than this is most *portentously* (a) and after a *Socinian* fashion destructive to the *nature, power, efficacy and peculiarity of Gods grace*; for, say he what he will in words to the contrary, that he *believes Faith and Repentance to be the gifts of God, that Gods grace makes us to differ*, Philanth. *&c:* whilst this opinion of his standeth and is mainteined by him they are but delusory words to catch the simple withall, for first it is impossible *that Faith or any* other saving grace should be the fruites *of Election*, when as here they be made to be the *Antecedents* to it, and the *important conditions of it* (his own Phrase). We cannot be chosen *unto Faith*, &c: in which sense faith is said to be *the faith of Gods elect*, *Tit.* 1. 1. if we be chosen in *respect* unto it, or for it, 1 *Cor.* 7. 25.

(a) *A.* Rvet saith well *disp.* 4. *Thes.* 6. *according to this opinion, In dubio hæret Deus, donec ex ipso effectu videat quinam sint in illa fide perseveraturi, sub cujus nomine pœnitentiam & bona opera comprehendunt (uti facit Dr.* T. P.) *Quod atheismi rudimentum à Socino haustum, multi nunc pleno poculo, populis bibendum propinant, quo nescimus, an aliquid à Christianismi incunabulis ad hæc usque tempora, perniciosum magis suggestum sit; in quo, præter impietatem in Deum, totam Justificationis gratuitæ rationem, cum impurioribus Scholasticis convellunt.*

2ly, We do rather, yea altogether choose our selves, rather then that God can be said to choose us: he only chooseth upon what condition we shall be *Elected*; but we upon choosing of his conditions proposed unto us, determine him to choose or Elect us, and that *interpretative* is all one as to choose our selves.

3ly. How shy soever elsewhere he will seem to be of the word *merit* in the cause of Election, yet if faith may but be allowed to be *a good work*, which sure is one of the best, especially when as here he propoſeth it as *accompanied* with *Repentance* from *dead works*, & attended with *perseverance to the end*, which comprehends all good works imaginable to be performed by any Christian; I say, if this may but be granted he doth directly maintaine *Election* according to the *praevision of works*

expreſſely againſt the holy Scripture (*b*) *pious Antiquity* (*c*) who by *merits* underſtood nothing elſe but *good works*: and thus he is a down right *Pelagian*, in the very firſt and chiefe point of it, (*d*).

(*b*) *Rom.* 9. & 8. 30. & *Act.* 13. 48. *Epheſ.* 1. 11. & 3. 4. 1 *Theſſ.* 1. 3. 2 *Tim.* 1. 9. 2 *Theſſ.* 2. 13. &c.

(*c*) Auguſtin, *de prædeſtinat. Sanctor. cap.* 17. *Hæc eſt immobilis veritas prædeſtinationis & gratiæ. Nam quid eſt quod ait Apoſtolus, Sicut elegit nos in ipſo ante mundi conſtitutionem, quod profecto ſi propterea ad Elum eſt, quia præſcivit deus creditures, non quia, facturus erat ipſe credentes, contra iſtam præſcientiam loquitur Filius dicens. Non vos me elegiſtis, ſed ego elegi vos: Electi ſunt itaque ante mundi conſtitutionem ea prædeſtinatione, in qua Deus ſua futura opera præſcivit.* (*d*) *Quod gratia (imò ipſe fons gratiæ qualis eſt electio) conferatur ex operibus bonis.*

4ly. It overthrowes all *aſſurance* of our *Salvation* or of our *perſeverance*, which according to this divinity no man can be ſure of, untill he have in *Faith and Repentance perſevered unto the End*, *i. e.* when we are *ſaved and have perſevered to the end*, then we be ſure of them. Poore Chriſtian conſolation this! and yet, *Phil.* chap. 3. Mr. *T. P.* talkes of a ſpecial grace of *perſeverance* to every one that continues & abideth to the end.

† P. Moulin *anatom. Arminian, cap.* 19, 20, 21, &c: (*e*) *who, animadverſ. p.* 10. *quots his words thus. Noſtra Eccleſia conjungit particulare decretum abſolutum, non ex præſcientia humanæ fidei aut voluntatis dependens, ſed ex propoſito divinæ voluntatis & gratiæ de his quos deus elegit in Chriſto liberandis, cum generali & conditionatâ voluntate, ſeu generali promiſſione, &c.*

2ly. This opinion is ſo farr from being the opinion of the Church of *England*, as that the bare reading of her 17th Article, is a ſufficient confutation of it. Nay in the *defence* of it he is not only forſaken of all Tranſmarine Reformed Authors ſuch as his famous Monſieur *Moulin* of *France*, (†) but of his own Dr. *Overall*, if we may believe Dr. *Davenant* (*e*) and I am pretty confident he will not be able to produce any one conſiderable good known Author of the Church of *England*, who will or can ſpeak any thing for him.

3ly. As for what he hath about *Infants*

Anſw. 1. He doth without all colour of reaſon maintaine two different wayes of *Election*; one for Children or *Infants*; another for men of ripe age: where as *Auſtin* very often proves by the arguments of baptized *Infants* election, that no mans *Election* is *ex fide præviſa*, *of faith foreſeen*.

† *Sinner impleaded, p.* 147 148.

2ly. If that be true, which elſewhere he maintaines, that no Children are damned for *Originall ſinne* alone, † then he

mu i needs hold that there is at all no *Election of Children.* An uni.erſall aſſumption of them all to glory there may be, but if none be left, there can be at all no *Election* of them.

4ly. As for what he ſaith that the Artic. *Eccleſ. Angl.* 2. 7. 15. 31. proves that no Children have *forfeited their intereſt in the propitiation of Chriſt for the ſins of the whole world, as well originall as actual ſins, and for all ſins of all men as well Actual as Originall.*

Anſw. 1. As to the buſineſſe of Infants, I hope elſewhere to come to a full reckoning with him.

2ly. The ſecond and ſeventh Articles ſpending themſelves about quite other matters cannot poſſibly ſpeak any thing to ſerve his turne: the 15. and 31. uſing only the generall Scripture phraſe of Chriſts being a *propitiatory ſacrifice for the ſins of the whole world*, which may be very fairly explained by that which follows in the 31. Article, that *there* is no other *ſatisfaction for ſin, but that alone*, viz: that of *Chriſts* alone they rather make againſt him then for him: and as ſoon ſhall Dr. *Taylour*, (*f*) a man I feare me but too much for his novell opinions in our Authors book, prove Artic. 9th. to make nothing againſt Originall ſin, nay to prove that there is no ſuch ſin, as he ſhall be able to prove any thing againſt the Orthodox, out of thoſe Articles.

(*f*) *Anſwer to a Letter of the L. Biſhop of Rochester.*

§. 2. To any *conſiderable matters* which he hath about *Pelagianiſme Maſſilianiſme, Arminianiſme, the ſenſe of antiquity* (†) *about ſpeciall grace*, upon all which he inlargeth himſelfe, *cap.* 1. §. 3. *p.* 7. 8. 9. 10. 11. *ad* 17. §. 5. *à pag.* 25. *ad* 31. §. 20. *p.* 80. 84. 85.

† Auſtins writings *p.* 74. *ad* 78.

Anſw. That neither reverend Dr. *Reynolds* (at all times and particularly at this moſt excellently imployed) nor any body elſe may by an *unſeaſonable* and *unreaſonable declamator and challenger of them*, p. 11. *Phil.* be interrupted in their more *ſerious ſtudies.* I ſhall think it *reaſonable* for the ſtopping up, (if it may be) for ever of his clamorous mouth, (though I have done it already up and down my *Corrept. Correct.*) to draw up a *Paralliel* betwixt the opinions of the *Pelagians*, and *Maſſilians*, or *Semipelagians* and thoſe of Mr. *T. P's.* A taske I confeſſe not neceſſary

to be undertaken in respect of the more eminently learned, who upon the slightest perusall of his books, or others cannot but know him to be extremely guilty; but very useful, *ad Oculum*, to the very eye, to be demonstrated for the behoof of younger *Scholars*, and the more *vulgar Readers*. This being once fully cleared, *viz.* that (against all his frontless denialls) he is both a *Pelagian* and a *Massilian*, no body will question whether he be an *Arminian* or no, or think it reasonable, that I should inlarge my selfe, to answer what he hath about the sense of *Antiquity*, about *Austins* Writings, about *special grace*: the true sense of which, he is so confident, that he hath obtained, when he saith of it, Chap. 3. p. 83. §. 12. *that it is properly special*, because it serves (*ad speciales actus & habitus*) to every habit, or act, or thought of good, that is done by man, or required of him, (which yet may be had true, of any special habit, not properly gracious, *viz.* that of morall vertue) as it was in *Gallio, Julius*, or other Heathens, that of *Bezaliel* and *Hiram*, for their special Temple-works, that of the spirit of Kingship in *Saul*, of fortitude in *Sampson*, &c.

I say, he is so confident, this to be the true notion, and this only to be the true notion of *special Grace*, as that he doth most insolently triumph over me, as if, *Philanthr.* Chap. 3. p. 84. my *notion of special Grace were more the Child of my ignorance, then others were; that I have not probably yet learnt what is the genuine acception of special grace.* And yet I take it, (as any body may see, who reads my Book) in no other sense then the Apostle did, and St. *Austin* did, who call that Grace *special*, which is first a fruit of Election and Predestination unto life, *Rom.* 8. 28. 30 (*b*).

(*l*) *Aug. de Corrept. & grat. c.* 9. *Quicunque in Dei providentissima dispositione praesciti, praedestinati, vocati, Justificati, Glorificati sunt, non dico etiam nondum renati, sed etiam nondum nati, filii Dei sunt.*

2. By vertue of which, such Graces are conferred upon them, as God never repents the bestowing of on them, *Rom.* 11. 29. 2 *Cor.* 7. 10.

3. That

3. That whereby they are discriminated from all others, unto whom the like Grace is not conferred. 1 *Cor.* 4. 7. (*c*) Let me but once for all (which I am sure is, *viz.* easie for me to do) prove him a *Pelagian* and a *Massilian*, every understanding body will then presently conclude, that his sense of *Antiquity* can never be right, that he can have no good opinion of *Austins* Writings that it will be (say he, what he will to the contrary) impossible for him to maintain *special grace* in any true *Christian Catholique sense*.

(*c*) *Aug. Epist* 105. *ad Sex* 1. *Presbyt. Nec. omnium est fides qui audiunt verba, sed quibus Deus partitur mensuram fidei, sicut nec omnia germinant, quæ plantantur, aut rigantur, sed quibus Deus dat incrementum: Cur autem ille credat, ille non credat, cum ambo idem audiunt, & si miraculum in eorum conspectum fiat, ambo idem vident, altitudo est divitiarum sapientiæ & scientiæ Dei, cujus inscrutabilia judicia, & apud quem non est iniquitas.*

§. 1. Then in this extreme short Parallel (which were most easie to be inlarged) I prove his down-right *Pelagianisme* in the chiefest and most considerable head-points thereof.

First, (*a*) The *Pelagians* denyed the sin of our natures, commonly called original sin, to be any sin at all, and that because it was involuntary. And what can he in truth maintain otherwise, who first in all his Writings, confounds *Adams* first sin with our *Original*.

(*a*) *See my Correct. Correct. p.* 154. *in margine.*

Secondly, Who every where distinguisheth that sin, from our sin, as being in no sense committed by our wills (*b*).

(*b*) *Correct. Correct. Ibid. p.* 154.

Thirdly, *Philanthrop.* p. 8. He will by no means allow me to profess that saying of *Austins*, that there is *no sin but what is voluntary*, to have been abused by the *Pelagians*, to the denyal of *original sin*, when as *Austin* himself tells us, that it was an Objection which the *Pelagians* used against him (*c*) and which he doth therefore so explain, as that it may do them no service, or him no hurt (*d*).

(*c*) *August. contra Julian Pelag. Lib.* 2. *Lib.* 1. *operis Imperfecti f.* 37

(*d*) *Lib.* 1. *Retract. Cap.* 13. *Potest videri falsa hæc definitio: sed si diligenter excutiatur invenietur esse verissima. Peccatum quippe illud intelligendum est, quod tantum modo peccatum est, non quod est pœna peccati. &c. Illud quod in parvulis dicitur Originale peccatum, cum adhuc non utantur libero arbitrio voluntatis, non absurdè vocatur etiam voluntarium, quia ex prima hominis mala voluntate contractum, factum est quodammodo hæreditarium.*

2. The

2. The *Pelagians* maintained all *Infants* dying in their Infancy to be ſaved (*e*) ſo doth Mr. T. P. ſtrenuouſly in his Sinner Impleaded p. 147. Chap. 3. *No truth ſhines clearer to me than this*, that no man ever hath, or ever ſhall ſuffer eternal death, for no other ſin than that of *Adam*, it being actually his ſin, and but originally ours. To the ſame purpoſe in two ſeveral Chapters.

3. They held all Infants to be innocent, to be harmleſs, and without ſin (*f*): ſo doth Mr. *T. P.* who having in his *Correct Copy*, called them all *Babes of Grace*, p. 67. is in his *Philanthrop.* Chap. 1. p. 7. and Chap. 4. 25, 26, 27. *&c.* extreme ſharp with me for maintaining them to be *ſinful, and guilty before God*, which his Conſcience told him well enough, that I could not underſtand of any other than of *original filth*, who was never ſo mad, as not to believe Infants to be free from actual ſin, and comparatively to be innocent, when compared with ſuch as himſelf, or my ſelf.

4. They introduced concupiſcence and inclinations unto ſin into Paradiſe, and that before the Fall, without which, they think the *Protoplaſts* could not have fallen (*g*): And even juſt ſo doth Mr. *T. P.* and that for the very ſame Reaſons; ſee him at large, *Philanth.* Chap. 4. p. 24, 25.

5. They placed the wills liberty, even after the fall, in an abſolute indifferency unto good or evil: without which, they maintained the Eſſence of mans liberty to be loſt (*h*), and ſo doth Mr. *T. P.* in his *Correct Copy* p. 64, 65. inſomuch, as he ſaith, that he dares be no more inquiſitive, why *God made man with ſuch a freedom of willing or nilling, than, why he made the hand with thoſe two muſcles, whereof the one doth move to the taking of a thing and the other to the throwing of it away.*

(*e*) *Aug. in Lib. is de peccat. merit. & Remiſſione. Salutem vitamq; æternam habituri ſunt infantes, quoniam nullius peccati vinculo obſtricti ſunt.*

(*f*) *Aug. Lib. 1. operis imperfect. contra Julian. f. 61. Parvulus inſucata primævitate felicior bonum ſimplicitatis ſuæ vitare non potuit, lib. de nat. & grat. c. 21. Sani ſunt propter quos medicum quæritis.*

(*g*) *Aug. Lib. 6. Contr. Jul. c. 18. Concupiſcentia mala qualitas non eſt, &c. This opinion of theirs, Auſtin doth largely confute in divers parts of his works. Enchirid. Cap. 13. de Geneſi ad literam Lib. 2. De Civitate Dei Lib. 13. Cap. 10. And maintains an aſſertion quite contrary to it, viz. Concupiſcentia carnis & peccatum eſt, quia inſt illi inobedientia contra dominatum mentis; & pœna peccati eſt, quia reddita eſt meritis inobedientis; & cauſa peccati eſt, defectione conſentientis, vel contagione naſcentis. Contra Julian Lib. 5 Cap 3.*

(*h*) *Lib. 1. operis imperfect. Julian. definit. Libertas, in admittendi peccati, & abſtinendi à peccato poſſibilitate conſiſtere ut liberum habeat alterutrum velle. & in ſuopte jure, utram ſugeretur partem ſequeretur id eſt, vel arduæ aſperæq; virtutum, vel demeſſa & paluſtria voluptatum.*

6. They

6. They (at leaſt at firſt) maintained *Grace to be given according to works* (*i*): they allowed of no other Grace, than a meer Doctrinal or miniſterial one (*k*): they liked of no *prævenient Grace*, which did infallibly determine the will, *voluntatem ſecum rapere*, as one ſpeaks, before the will hath determined it ſelfe. That Mr. *T. P.* doth, and muſt by vertue of his principles, maintain all theſe opinions, I ſhall have occaſion to ſhew elſewhere; for whoſoever is neceſſitated to defend the firſt, which is the worſt of them, he will never be able to forſake the reſt, but ſo long as he upholds his opinion of Election, *ex fide prævisâ*, and that for the ſupport of it, he maintains *Correct Copy*, p. 69. that God *executes his Decrees in the ſame way that he decreed them*: and therefore as faith and perſeverance were the conditions of Election, which yet is the Fountain of all grace, before all time, then certainly, vocation and faith, and other graces, cannot be given without ſome Conditions in time, and what can they be, but for ſome good works of ours? And doth he not boldly enough expreſs in very many places of his *Sinner impleaded* eſpecially, where he ſaith, p. *Without our willingneſs to be drawn, all Gods drawing will do no good.*

7. Heathen Philoſophers and their performances, were highly magnified by them (*l*); even as they are by Mr. *T. P.* who books down *Socrates* for a ſubſtantial Chriſtian. *Sinner impleaded*, p. 12. who tells us, how admirable his *Arrian*, and others (as if they had been imitators of St. *Paul*) write about the Conflict betwixt the fleſh and the Spirit, *Ibid.* p. 38.

(*i*) *Proſper ad Demetriad. Gratiam contendebant ſecundum merita hominum dari.* p. 134.

(*k*) *Aug. de grat. Chriſti* c. 41. *loquens ex Pelagianorum ſententia, Adjuvat* (*inquiunt*) *nos per Doctrinam et revelationem ſuam; dum cordis noſtri oculos aperit, dum nobis, ne præſentibus occupemur, futura demonſtrat, dum Diaboli pandit inſidias, dum nos multiformi & ineffabili dono Gratiæ cœleſtis illuminat.*

And it is extremely to be obſerved, that when our Mr. T. P. *had longer hoverated about the forces of ſuch kind of external Auxiliaries of grace, then at length concludeth his long winded Diſcourſe, with this ſaying, Sinner impleaded, p. 366. This is the utmoſt of what is meant by Gods drawing, or conſtraining any man to obedience.* (*l*) *See about this, Janſenii Lib. Quart. Tom. Secundi per totum: Of theſe Pelagius uſed to ſay, that Solis Liberalis ingenitæ virtutibus & miſericordes crebrò & ſuobiti inveniuntur; & licet à fide alieni, abundant virtutibus. Aug. Lib. 4. adver. S. Julian.*

These things conſidered, a mere ſtranger to him, would wonder he ſhould dare to write it over the ſecond time, after ſome *juſt Correptory Correction* given him for it, *Corrept. Correct.* p. 39. that *he never had any temptation to Pelagianiſm,*

of which he hath a great deal the more, for the good conceit which he hath of his natural *Antipathy* against *Pelagianism*, which, of any other in the World, is most suitable to *corrupt* and proud *nature*.

But no man in his right wits will wonder, first, either that Chap. 1. p. 9. *Phil.* he should tell us, that *Pelagius* was *Orthodox* for the main, he *meanes for the Articles of the Apostles Creed*, though by a very just consequence somewhere. *Austin* proves it against him, that he denies the very first Article of a Christians Creed, whereby he believes God to be, the Maker of Heaven and Earth; and therein, to do whatsoever is pleasing to him.

And secondly, (as I have shewed elsewhere) as little will he wonder, that seeing as yet Mr. *T. P.* lives among Christians (as well as his Dogmatical Grandsires the *Pelagians* did) that with them, and with as much heat and vehemency as they, he do now and then give some such excellent words to grace, (*m*) which would be sufficient to end the Controversie, if their mouthes and their hearts would but keep pace together. And thus to his grosse and downright *Pelagianism*. Now as to his finer-spun *Semipelagianism*, or

(*m*) *Besides what I have already set down. Correct. Correct. p.*

§. 2. *Massilianism.*

I write it again, and I will bide by what I said, that to any intelligent Reader, it is as plain, that he is guilty of it, as that his nose is in his face. And I shall prove him deeply drenched with it.

1. By the *Identity* of his and their chief opinions, about the matters controverted.
2. By the *Identity* of both their *Objections* against the *Orthodox*.
3. By the ridiculous shifts which he useth for the clearing of himself from *Pelagianism*, *Massilianism*, or *Arminianism*.

It is most observable what Austin hath, de grat. Contr. Pelag. & Cœlest cap. 7. multiformem & ineffabilem gratiæ illuminationem agnoscit: & cap. 2. admodum speciosè pronunciat Anathema qui sentit, vel docet, gratiam Deo, qua Christus venit in hunc mundum peccatores salvos facere, non esse necessariam, & qui hanc conantur auferre pœnas sortiuntur æternas

§. 1. For the first: First, the *Massilians* did believe *Predestination*, or *Election*, to be founded on foreseen *Faith* and *Works*, (*a*) and this is an Article of Mr. T. P's. Creed. *Phil.* 7. They be both agreed in that which is the Foundation-stone of all *Pelagianisme* (*b*); and the very *Trojan-Horse*, from whence all their other mischievous opinions do sally out.

2. They both believe there must be something in the parties *Elected*, to difference them from parties not *Elected* (*c*).

3. Both parties in the matter of *Predestination*, are only for *Conditional Decrees* against all *absolute*.

4. They be both for a general and an universal desire and will in God, to save all men *quantum in se*. So the *Massilians* (*d*) so Mr. T. P. *Correct Copy*, p. 20. *Philanthr.* Chap. 1. p. 21.

5. They plead both strenuously for *Universal Redemption*, (*e*) that a man may well wonder what was become of our Authours *wits*, *memory* or *Conscience*, when he is not ashamed to tell the Christian World. *Phil.* Chap. p. 9. that it was a part of *Pelagius* his *Heresie to deny universal Redemption*; and for this he quotes *Aug. Epist.* 106. whereas yet there is nothing so plain as that 1. the *Pelagians* and *Semi-Pelagians*, or *Massilians*, did most peremptorily maintain *Universal Redemption* in the full latitude of it.

2. They did most stifly reject *Austins* Interpretations of 1 *Tim.* 2. 4. & other places which they did use to produce for *Universal Redemption* (*f*).

(*ab*) Pelag. *in c.* 9. *ad Roman. Quos prævidit conformes futuros in vita, voluit ut conformes fierent in Gloria. Et apud Aug. dilucidis verbis asserunt Pelagiani Lib. de prædestinat. Sanctor. c.* 18. *præsciebat ergo Deus, qui futuri essent Sancti, & ideò eos ante mundi constitutionem in sua præscientia elegit &c.* (*c*) *The very error which* Austin *was in, before he retracted it. Lib.* 1. *Retract. in c.* 23. *and which Mr.* T. P. *espouseth after Retractation*, Correct. Copy. p. 70. & 71. (*d*) *Prosper. in Epist. ad Augustin. Quantum ad Deum pertinet, omnibus esse paratam vitam æternam.* (*e*) *They maintained, that it followed out of* Austins *principles, Object.* 9. *Gallorum & prima Vincentiana. Quod Dominus Noster Jesus* Christus *non pro omnium hominum salute & Redemptione sit passus.* (*f*) *Hilar. ad Augustin. Inde est, quod illius sententiæ expositionem, non eam quæ à te est deprompta suscipiant, id est, ut non omnes homines salvos fieri velit, & non eos tantum qui ad Sanctorum numerum pertinebunt, sed omnes omninò, ut nullus habeatur exceptus sut ait* Prosper *Carmin. de ingratis.*

3. I dare be bold to say, that in all the Epistle 106. of *Austin*, there is nothing which looks this way; but that rather *Pelagius* in the Council of *Palestine*, was forced to renounce some-

thing that is quite contrary to *Univerſal Redemption*, as viz. firſt, that *Adams ſin did not hurt him alone, but all Mankind* (g).

2. That ſome *Infants* dying in their *Infancy were damned*, even (as then the Tenent of the Church was) all *Infants* dying before Baptiſme.

6. Both parties do grant *Grace ſufficient* to all; to thoſe without the Church, as well as to thoſe within the Church: inſomuch as that our good *Authour* tells us *Sinner Impleaded*, 273. that the damned in Hell might have kept themſelves out of Hell, by that aſſiſtance of grace which God had given them.

7. They be both againſt all *efficaciouſly* working and *prædeterminating Grace*, which is not payable to be *accepted of* or refuſed at the pleaſure of mans *verſatile free will* (i). And therefore they do both deviſe: Firſt, a certain kind of *Congruous* grace which at certain *Critical times and ſeaſons*, (to uſe the phraſe of our *Correct Copy*) is adopted to inſinuate it ſelf into the will, when the will is in a fit poſture for the receiving of it. Secondly, A grace (whatever in words they may ſometimes for the declining of envy ſay to the contrary) which is attendant on the will, rather then preventing the motions of it; not ſubduing, or conquering the will by effectual prædetermination to it ſelf, but rather being ſubject to the will; & by the will made uſe of, for ſpecial purpoſes, as our *Authour* talks, *Phil.* Chap. 1. p. 83.

(g) *Eam Gratiæ formam inducunt, quâ cunctos vocat illa quidem, invitetq; nec ullum præteriens, ſtudeat communem aſſere ſalutem omnibus, & totum peccato abſolvere mundum. Maſsilienſes, apud Proſper. in Epiſt. ad Auguſtin. Dei auxilium commendantes ſive per naturalem, ſive per ſcriptam legem, &c. homines univerſaliter vocari ſtatuunt.*

(i) *Hilar. ad Auguſtin. Tam fortem homini à peccato relictam eſſe voluntatem, quâ vel contemnere quis valeat, vel obedire. Et inferius dicunt; Cæterum quicquid libet donatum ſit prædeſtinatis, id poſſe & amittere & retinere propriâ voluntate. Caſsian. Col. 13. Manet in homine liberum ſemper Arbitrium, quod Gratiam Dei poſsit vel negligere, vel amare. Vitalis apud. Auguſt Epiſt. 107. Quo ſi velimus fiat opus; ſi autem nolimus, nihil in nobis operationem Dei valere faciamus.*

Thirdly, No other grace for ſubſtance, than what was granted to *Adam* in innocency, before his fall. Thus from *Adams* fall from the *Grace* which he had, Mr. *T. P.* argues for the total and final fall of Saints, ſince the firſt fall. *Correct Copy*, p. 65. who yet by Chriſt have received a grace of another nature, then ever *Adam* had before his fall, as *I* have ſhewed, *Corrept. Correct.* p. 220.

Fourthly, They by conſequence, muſt needs both overturn all *ſpecial* or *diſcriminating* grace, as plainly as ever Mr. *T. P.* did, when he uttered thoſe words, which out of a true

Manu-

Manuſcript of his, I tranſcribed in my *Corrept. Correct.* p. 31. that *when two are equally called* (k) *whereof the one converts himſelf, the other miſcarries, 'tis not God, but man that puts the difference.* Now that Mr. . . P. is as deeply guilty as ever any *Maſſilian* was of ſuſpending all the operations of grace upon the *motions and Elections of mans free will*, let not my *Collections* but his own *Signal* words ſcattered up and down in his *Sinner impleaded* determine p. 250. *God indeed doth perſwade us to what is good (and that very ſtrongly) but ſo as to leave it to our election* p. 257. *When we are working according to Gods Impulſions, we have the liberty to work againſt them*, p. 296. he doth moſt clearly teach us what the force is of that *prævenient ſubſequent exciting ſpecial Grace*, which in words he doth ſo extoll, p. 83. when as he tells us, that by the *firſt helps of Grace, we can deſire him if we will.* By vertue of *the ſecond, we can obey him if we will.* *And by vertue of the third, if we will we can perſevere in him.* And what jumps juſt with that of the *Pelagians*, whoſe Maxim it was, *Aug. Lib. 5. Contra Pelag. Cap. ultim, Hominem ſufficere ingenitis ſibi motibus dare leges.* 297. *All the Courteſie* (if I may ſo call it) which God requires at our hands, is that we *will open, when he knocks, &c.* 297. §. 7. *Our vertue is almoſt as natural to us as our paſſion.* 298. *Our task is no harder, then to chuſe the good.* And *goodneſs* (we know) *is the proper object of our Appetite*, p. 364. Though *it is wholly from him, that we are able to go to him, yet he expects we ſhould be willing that he ſhould make us kind* (l), p. 365. And to wind up all in his own words,

(k) *which words he never borrowed from famous* P. Moulin *of France, but which poſsibly, he may have borrowed from* Molina, *the Jeſuite, or from* Leſſius *Lib. de grat. efficat. Quod ex duobus ſimiliter vocatis alter oblatam Gratiam acceptet, alter reſpuat, rectè dici poteſt, ex Sola libertate provenire: non quod is qui acceptat ſolâ libertate ſuâ acceptet ſed quia ex ſola libertate illud diſcrimen oritur. Ex Lib. de prædeſt & Reprobat. Quod hic ſequatur & perſeveret, Cauſa vera ac propria eſt libertas arbitrii auxilio divino inſtructa.* † *This is juſt ſuch a Grace as C. Janſenius obbraids the worſt of Jeſuites, which C. Janſen. Tom. 3. p. 108. negare non poſſunt eam eſſe talem, juxta ſententiam ſuam, quam Deus relinquat in libero voluntatis arbitrio: quam per liberam arbitrium deſerere poſsit: eſſe adjutorium, quod ille cui datur deſerat cum velit, & in eo permaneat ſi velit: quo fit ut habeat homo juſtitiam ſi velit, ſed ſi velit etiam deſerat: per quod poſſit permanere ſi velit &c.* (l) *So the Maſſilians Hilar. Epiſt. ad Aug. Ad hoc tantùm liberam aſſerebant voluntatem ut vellet aut nollet admittere medicinam. Qui in Arauſicanâ Synodo Anathemate percuſsi ſunt Conc. Arauſic. c. 4. Si quis ut à peccato purgemur, voluntatem noſtram Deum expectare contendit, & non conſiſtit ipſi Spiritui ſancto. The true Grace of Jeſus Chriſt is quite of another ſtain. Proſper Carmin. de ingratis.*

At vero omnipotens hominem cum Gratia ſalvat,
Ipſa ſuum conſummat opus: cui tempus agendi
Sum er adeſt, quæ geſta velit: non meritis illi
Fit mor, non cauſis anceps ſuſpenditur ullis.

Ibid.

Ibid. p. 365. Gods love *constraineth us indeed* (*as* S. Paul *speaks*) *but with so easie a violence, that without our willingness to draw, all his drawing will do no good.* He doth not *physically, but only morally constrain us, so as to leave us the use of all our faculties; and more especially, of our wills.* I may then, I think, be safely allowed to conclude, that there is an *Identity* of Opinions betwixt Mr. *T. P.* and the *Massilians*: and withall, it will be most fitting, that Christian Readers should learn from *C. Jansenius*, that stupendious defender of true Christian Grace, (unto whom my self, nay the whole Christian World, I believe even so long as there will be a World, will be beholding for the greatest and stateliest *Monument* that ever was written against *Pelagianism*) how pernicious *Massilian* Doctrine is; for then, as he infers well, (*l*) *Liberty of will is not lost, Ergo, Original sin hath not violated Liberty*: *Ergo, there is no originall sin; for by that alone, humane nature is universally debilitated*; *Ergo, Christ died in vain*, for righteousness is by nature: *Ergo, he died not*; *Ergo, he is not incarnated. Behold, whither the Chain of perdition, by what small fiber soever of any kind of Pelagian Doctrine it be but tied, drawes!* And as Doctor *Taylor*, man may suspect but too high in Mr. *T. P's.* Books) hath already swallowed most of the former sequels in his Book against *Original sin*; even so I may fear, that at last they may both swallow the *latter sequel too. The Lord be merciful unto them.*

(*l*) *Si arbitrium hominis post lapsum ita liberum est, ut cum primi hominis et Angelorum stantium Auxilio sine quo non posset adhuc Credere, sperare, facere mandata, et perseverare, sitelit & non Deus in ipso per Auxilium quo cogeretur ut velit in quascunq; sese facies verterit, Lessius, Molina, Vasquez, & quotquot ista opinione præoccupati sunt, nunquam efficient quin inviciè Augustinus illatum sit, Ergo Liberi arbitrii vires integræ sunt; Ergo contra Arausicanum Liberum arbitrium non est amissum; ergo peccatum originale non violavit Libertatem; Ergo non est peccatum originale, quia per illud solum natura humana universim labefactata est; ergo Christus gratis mortuus est, quia per naturam est ex Justitia: Ergo non est mortuus, ergo non est incarnatus. Ecce quò nos ducat Catena illa perditionis, ex quocunque Dogmate Pelagiano, vel extremâ, ac tenui fibrâ dogmatis veligetur. C. Jansen. in suo Parallelo Tom. 3. p. 1111.*

§. 3. *The same Objections.*

As for the *Identity* of the same *Objections* against the *Orthodox, Reverend,* and *Learned* Doctor *Reynolds*, hath in his Learned

Learned Letter said very much to this (unto which I remit him): this also hath been abundantly cleared by my self, as up and down my whole *Corrept.* So by way of answer to his *Decachorde* of *Arguments*, *Corrept.* from p. 156. *& inde.* So that it will not be needful to draw over the same Saw again: for else it would be most easie to prove that his objecting of *Stoical fate*, (a) *of Manichaisme*, (b) Coaction, or inforcing of the will (c), making God the Authour of sin (d), maintaining, that he makes men only to damn them (e), of blunting the edge of all Ministerial Christian *Exhortations* and *Corrept.* (f) of *making men* idlesse in the practise of holy duties, (g) of driving men either to *despair or presumption* (h), of objecting Fathers, whether *Latin* or *Greek* who lived before *Austin* (i), and so before the *Controversies* were up: I say, but for the avoiding of needless Repetitions, it were easie voluminously to prove, that all his Objections against us, are fetched out of *Massilian Armouries*, before Mr. *T. P.* was able to say any thing, for, or against *Prædestination.*

(a) *Faustus Rheg. Lib.* 1. *Inter gratiæ vocabulum absconditum est fuale decretum.*

(b) *Prosper ad Ruffin. Tantæ pietatis viro* (*viz.* Augustino) *paganorum & Manichæorum adscribitur impietas.*

(c) *Faustus Augustinum interemptorem Liberi Arbitrii, quia in alterutram partem omnia ex prædestinatione statuta & definita esse pronuntiat. Lib.* 1. *c.* 4. (d) *Quod hæc sit voluntas Dei quod magna pars Christianorum Salva esse nec velit nec possit, object.* 12. *Gallor. Quod velit Deus, ut magna pars Christianerum à fide apostaret.* (e) *Object. Vincent. apud Prosperum Quod Deus Majorem partem generis humani ad hoc creet, ut illam perdat in æternum.* (f) *August. Lib. de dono persev. c.* 15. *Neminem inquiunt posse correptionis stimulis excitari, si dicatur, Ita se habet de prædestinatione definita sententia.* (g) *Removeri industriam, tollique virtutes, si Dei consilio humanas præveniat voluntates, Prosper ad Aug.* (h) *Faust. Lib.* 1. *c.* 11. *Illustres viri per quietem, & socordiam coronantur.* (i) *Faust. Lib* 1. *de Lib. Arbitrio. Quis non desperet quem præfinitio violenta damnavit, obstinationem suam vetustate defendunt. Prosper. ad Aug.*

This being thus dispatched, I trust he will not put me upon any task, of proving his *Arminianism*, which any body who having read Mr. *T. P's.* Book, and who hath but heard any thing of the *Quinq-Articularian* Controversie, will easily do without my help, and be able to tell him, that by the like scornful Jeare, by which he labours to lessen his *Arminian Guilt*, Chap. 1. p. 12. when he saith, *The vulgar sort do take Arminius to have been some foul Monster, though they never yet learnt whether that Monster were fish or flesh, or from what part of Africa the thing was brought*, any man might be inabled to put

put off the foulest Crimes which they can be convinced of. The vulgar have as little acquaintance with *Ebion*, *Cerinthus*, *Arrius*, or with *Socinus Vorstius*, of late, as with *Arminius*, and *ergo* belike it may be lawful for any proud *wanton wits*, to vent their Doctrines among them.

§. 3. *His ridiculous shifts.*

3ly. I proceed to the third thing mentioned, to his *ridiculous shifts*, for avoiding of the charge of *Pelagianism*, and *Massilianism*, *Arminianism*. *Ridiculous shifts* did I say? I said true, but I mean to his crafty *Insinuations*, to his more Intelligent *Proselytes*, of what he most cordially *likes* and evidenceth by his so idle a *dislike*, which he testifies in his seeming *leaving* of them.

First, *pro forma*, (for the avoiding of clamours which might disturb his *Cryptick Interest*) he powres forth some *lug-words*, some very hard words against them, when p. 8. he saith, *I might as well have called him* (*a Presbyterian*, *or a Quaker*, *an Anabaptist*, *or a Witch*) *as either a whole*, *or a half Pelagian*. *Quid verba audiam facta cum videam?* It is hard by *words* to fence off *deeds*.

Secondly, p. 10. he gives us a large account of the *Antidotes* which he took against *Pelagianism*, &c. errors as he saith, which he never had *so much as any inclination to*, nor so much perchance as his fore-father *Adam had without sin*, *and before sin*, *unto all sin* Phil. Chap. 4. 24. out of the *Canons of the great Council of Carthage*, *Prosper ad Demetraden*, *the Arausican Canons* which if any body will but be pleased to peruse after him, especially those of the *Arausican* Synod, as they are *verbatim* set down by *J. Latius. Lib.* 2. *de Semi-Pelagianis*. Cap. 12. it will be easie for him to perceive how much *Mr. T. P.* did read without *heeding*, and how sick the man is still of *Pelagianism* and *Semi-Pelagianism*, notwithstanding all the brags of his *Sanity*.

Thirdly, He highly commends all the three parties which he forsooth recedes from *I. Pelagius*, p. 9. *for being Orthodox as to the main*, *he meanes as to the Articles of the Apostles Creed*; And yet if *Pelagius* his Doctrines may but be judged of, by

those

those fragments and *Transcripts* of his Writings which are represented to us by *Hieronym.* or by *Austin*, never was *Mr. T. P's.* dear Saint *Socrates*, St. *Hierocles*, and a number more (whom he may do well to remember, he defended once against me and some others at *Dayntree*, at dinner, to be *Sainted in Heaven*) more *substantial Heathens* then *Pelagius* was, in the first φάσις (if he will allow me so to English it) the first *face* and publick *representation of his Doctrine* (a).

(a) *De his, vide fuse, J. Lat. lib. de Pelag.*

2. The *Semi-Pelagians*, or *Massilians* he commends, p. 9. *Ibid. for being men of admirable life, and of such* Authority *in the Church, for their sanctity of life, that very few durst contradict them.* And who I trow will be so simple, as to think that *Mr. T. P.* in the repute of many so like them, will in any material matters, recede from them? It were not fit we should be so uncharitable.

3. *Jacobus* Arminius is counted fit to be preferred above *Mr. Calvin*, for admiring of soft *Melanchthon*: he is to him the famous professor of Divinity in the University of *Leyden*, in nothing culpable but for being (as he thinks) a *Presbyterian in the matter of Discipline*, but else so farr excelling the Divines of that Sect, in exactness of Learning as well as life, that we may say, he became *Melanchthon's Convert.*

Urbem quam dicunt Romam (said the fellow), *Melibœe, putavi*
Stultus ego, huic nostræ similem, &c. *Virg.*
Sic canibus catulos similes, sic matribus hœdos,
Noram, sic parvis componere magna solebam.
Verum hæc tantum alias inter caput extulit urbes, &c.

Belike all the lustre of Learning and true sanctity in L. *Danæus*, in both the *Trelcatio's*, in Fr. *Junius*, *Gomarus*, his predecessors in that Chair, were all but mere *Cimmerical darkness*, when compared with the *superexcellent radiancy* of *I. Arminius* *Cui par est nihil, est nihil secundum. Dii immortales* (*ait ille*) *homo homini quid interest?*

Thirdly, He spends full nine pages, from p. 8. to 17. to prove me to be with him like some *Simeon* or *Levi*, guilty of *Pelagianism, Massilianism, Arminianism.*

Answ. And yet first in none of all his many trim Arguments doth he prove any thing against me, or any that hold with me, that looks that way; only he huddles up together a great many common things which I may seem to hold in common with them, which no wise man ever accounted to be *Pelagian*, *Massilian*, or *Arminian*; were the things which *I* did, and have since objected against him, no neerer to *Pelagianism*, &c. Let him believe that some folks have eyes to distinguish betwixt things that differ.

3. Suppose he had proved me never so guilty, well might that have evinced me to have been an unfit person to object these *Crimes* to him.

Turpe est Doctori, &c. but how would my concurrence with him in these evils, have proved him an innocent, unless he would Poetically have concluded it by a *Solamen miseris socios habuisse fideles.*

4. But if any yet will after all his Arguments, think me a whit the more accessory to *Pelagianism*, &c. *I* will promise that man, that I will pray for him; but he shall have my honest word for it, that I will never dispute against him.

5. Because among 16. Arguments from p. 12. to 17. he posts up two in the fore-front, as pretty ones as any are in all his pack; it is not amisse to bestow a little *Corrept. Correct.* upon them, and then to give the *ingenuous Reader* leave to bestow as much more upon all the rest of their like, as they do deserve, p. 12. then he saith, *First*, That J. *Arminius*, *was plainly a Presbyterian, and so is Mr.* Barlee *so am not I.*

Answ. 1. *Arminius* was so very a *Presbyterian*, over the left shoulder, as they say, as that principally by his means, not only many *Presbyters* were put down, but even *Presbyterion ipsum, the Presbytery it self* was for many years together *clapped under hatches*, and by *Proclamation* of his great ruling *hoogh mogende*, it was become at least *scandalum magnatum*, so much as to mention the names of the Deputies *of Synods*, *Classes*, or *Consistories* (*b*).

(*b*) *About this, see at large, præfat. ad Synod. Dordracen.*

2. Unless with a wild fry of a Company of *frantick Sectaries*, he will conclude *Presbyterians* and *Pontificians* to be Brethren; it is well known, that among his Disciples, with whom

whom he durſt be bold, he would call *Belg: de Paus ſyne broeder, the Pope his Brother* (c), and I never yet heard of *Presbyterian*, who cryed *Brother Pope*; but I know more of them, who cry out upon *the Pope. Ibid.* p. 12. *Next he taught and believed*, that the Τὸ ἑκούσιον doth *juſtifie, ſo I ſuppoſe doth Mr.* Barlee, *ſo do not I.*

(c) *Guil. vam. Roggen in Libr. Belgico.*

Anſw. 1. He might have ſuppoſed the quite contrary of me, if he would but have read my words, which I ſet down to the contrary, *Corrept. Correct.* p. 20.

2. He is not ſo Orthodox as *Arminius* ordinarily was thought to be; for Mr. *T. P.* requires works, as well as faith, to Juſtification (d).

(d) *Sinner impleaded*, p. 332, 333, &c.

Fourthly, Whileſt for declining of Envy, he would ever and anon ſeem highly to value St. *Auſtins* Writings; yet to any intelligent Reader, he doth as manifeſtly debaſe them, as almoſt any *Pelagian*, or *Maſſilian* could do, and that more wayes then one.

Firſt, Whileſt as I have ſhewed at large already, *Corrept. Correct.* p. 126. (e) 127. &c. he would have ſome ſhadow of Reaſon from his *H. Grotius*, to be preferred above the Judgement of ſeveral *Oecumenical Councils*, the former judging him moſt unfit to *umpire* in the *Pelagian Controverſies*: the other judging him, among mere men, ſince the Apoſtles, moſt fitting.

(e) *Correct. Copy.* p. 28.

Secondly, Whileſt trumpeting out the ſame *Grotius* his prayſes, p. 28. *calling him the wonder of this age*; his *magnum ingenium* indeed hath proved a *Prodigium* to the Church. *Utinam Origenis ingenium fuit Eccleſiæ Sacramentum. Much more of the next for his profoundneſs of Judgement as well as Learning, he tells us, that* Auſtins *Writings are not reconcileable to himſelf*: and yet Mr. T. P. may by this time know, that that ſtupendiouſly induſtrious, *C. Janſenius Epiſc. Sprenſis* hath ſo fully done that in no leſſe then three great Volumes, but eſpecially in his ſecond and third, as that no body need, or will henceforward queſtion the facility of this, but obſtinate Jeſuitical Retractories.

Thirdly, there is nothing ſo familiar with Mr. T. P. as to retract *Auſtins Retractations*, and to maintain, that his firſt

Writings are to be preferred above his latter, that about the matters in debate betwixt him and the *Pelagians*, he and they must be judged by the Fathers before him, who all, as I have told him, say little or nothing, and could say as little as may be in these matters (*f*). *Ante Pelagium exortum securius loquebantur Patres.*

(*f*) *Phil.* 76. 78. *&c.* p. 10. *&* 6. *alibi.*

Fourthly, To an Objection of mine set down in my *Corrept. Correct.* p. 186. of his mistaking of *Pelagius* his words, which he had set down instead of *Austins*, *Correct Copy*, p. 44. and against which saying, *Austin* disputes in no lesse then a whole Chapter, and beyond it, he Answers not a wise word, but passeth it wholly over in silence.

Fifthly, *Phil.* p. 8. he delivers it peremptorily, that St. *Austin* was a Bishop, when he wrote to *Simplician.*

Answ. 1. *Bellarmine*, as great an *Antiquary* as Mr. *T. P.* delivers the contrary, *viz.* that he wrote to him whilest he was a Novice, *Lib.* 2. *de grat. & Lib. Arbitrio Cap.* 15. S. *Auguſt. cum ſcripſit Libros ad Simplicianum adhuc juvenis erat neque multa invenerat in hac difficillima quæſtione, quæ poſtea majori diligentia inveſtigavit.*

2. *Austin* speaking of this Writing himself, saith indeed, that it was wrote *initio Episcopatus sui*; but withall, he saith, that it was done, *antequam Pelagiana hæresis appareret*; indeed in the beginning of his *Episcopacy*, but before the apparition of the *Pelagian* Heresie (*g*).

(*g*) *Auguſt. de bono perſever. Cap.* 22.

3. Let it have been wrote when it will, there is nothing so manifest, but that as I have proved *Corrept. Correct.* p. 186. and could do, if need were, by many more proofs, *Austin* hath retracted several places of what he wrote *ad Simplicianum*. But so much the fitter for Mr. *T. P's.* palate, who learns out of *Austin, ordine retrogrado*, by going backwards.

Tres mihi convivæ prope diſſentire videntur
Poſcentes vario multum diverſa Palato.

§. 4.

§. 4.

After all this, is any body likely to be moved by what he ſets down, Chap. 3. *Phil.* 83? where he ſets the *beſt legg forward*, in commendation of *ſpecial Grace*: A trick, which for any thing I know to the contrary, he may have learned from the often-named Dogmatical Predeceſſors of his, whoſe way it was ever to give *Grace* good words, when they were any thing hard put to it by their adverſaries; (a) for elſe, who that hath read any of his other *Writings*, or what he hath up and down in this, p. 19. p. 22. &c. eſpecially p. 19. & 22. can without *infatuation* believe, that there is any more agreement betwixt the *ſeeming* good words which he gives here, and the real bad *meanings* which he doth expreſs elſewhere, then there is betwixt *Harp* and *Harrow*?

(a) *See Corrept. Correct. p. 38. Hil. ad Auguſt ſe abominari & damnari teſtabantur Maſſilienſes, ſi quis quicquam virium in aliquo remanſiſſe, quoad ſanitatem progredi poſſet, exiſtimaret.*

First, Here *we have Jeſus Chriſt, and all other Graces in Him, all given by God, by a certain, abſolute gracious Decree: all* if we may believe him, and can underſtand things not to be understood, *ſallying* out of the *Conditional Decree* of *Predeſtination*, founded upon *præſcience* of what we ſhould *believe*, or *diſbelieve, practiſe* or leave unpractiſed; but this is nothing, but to ſpeak Daggers and deſperate *Contradictions*. The true opening of this grand Myſtery any way looking towards a reconciliation of theſe otherwiſe *irreconcileables*, is that he muſt ſay with his Brethren the (a) *Arminians* either firſt that Gods decree of giving Jeſus Chriſt and all other graces in him was *abſolute* becauſe it was by vertue of his Counſel and Will alone, upon what Conditions, whether of legall *obedience*, or of Evangelical *faith and obedience* he would beſtow all *Graces*.

(a) *J. Armin. Expoſit. on Rom. 9. Acta Synod. Remonſtrant. Artic. 1. Deus conſtituere voluit Mediatorem, qui pro peccatoribus omnibus moreretur & ſic Jus acquireret ad ſalutem & vitam certa lege iſdem conferendi. Decrevit Deus; ut omnes illi qui in illum Redemptorem crederent, & credentes ad finem perſeverarent, ſervarentur; alii verò damnarentur.*

Or

Or 2ly, rather, as Mr. *T. P.* in a true genuine manuſcript of his expreſſeth himſelf, Gods Decree is *abſolute*, becauſe p. 6. of the *Ms.* He *choſe us to be all viſible members of his Church, by an abſolute Election, he abſolutely and of free Grace, called us to the means of ſalvation.* I will leave it to any good Chriſtian Conſcience to judge, whether that deſerve to be called an abſolute certain gracious Decree, whereby the means of Grace are indeed made certain, &c. but the Grace to be obtained by thoſe means is left uncertain; for ſo he ſaith in the very next words of that *M.S. he choſe few of thoſe viſible members to be myſtical members of his Church, by conditional Election.*

Secondly, Here we have (as he ſaith) *pleading for ſpecial Grace, properly Grace, becauſe gratuitous and free, &c.* whereas elſewhere, as we have abundantly ſeen,

First, all is *ſuſpended* upon the motions of *mans free will.* That muſt be the *Concauſa*, the ſocial cauſe with Grace, if not as in true reckoning it will be found to be at laſt, the *Primum mobile*, the firſt mover, p. 19. *It is the liberty of the Will, and the Cooperation of Grace*, as the Sword of *God* and *Gideon.*

(*b*) Sinner impleaded p. 251. &c. *If it did not lie in the believers power to live like an Infidel, (which we find by daily and ſad experience) and in the power of an Infidel (by the aſſiſtance of Grace) to turn believer; the former cou'd not be puniſhed for Apoſtacy, nor the latter for obduration.*

2. Elſewhere, as at large, he diſputes it our (*b*), and as by his quoting here of *Matth.* 13. 12. *habenti dabitur*, according to his and the *Arminian* way of underſtanding that noted *Scripture*; all this free *ſpecial Grace* depends upon mans good husbanding of his *Talent*, which all men have receiv'd, by receiving of their *natures*; for ſo do both they, and the *Maſſilians* explain this matter (*c*). It is with them for both, *ſpeciall Grace, gratuitous* &c. for the firſt, God freely beſtowes a power on nature to obtain Grace when it will (*d*).

2. For that God ſince the fall, did either reſtore, or put into all mens natures certain powers of complying with grace, when that ſhou'd but gently move, ſtir up, and breathe upon thoſe powers (*e*).

(c. d. e.) *Proſper excerpt. à Genſen. Ideo ipſos fidem ad Deum retuliſſe, quia ab ipſa ſit creata natura, cui rationabiliter inſerat voluntatem, per quam unuſquiſque & credere & non credere in ſua habeat poteſtate. Sic Maſſil. in Epiſt. Hilar. ad Auguſt. Nec de hac fide poſſe dici: quid habes quod non accepiſti! Cum in eadem natura remanſerit licet vitiata, quæ prius ſana ac perfecta donata ſit. Et in alio ibid. Loco: Conſequens putant exhibendam ab eo fidem, cujus natura id voluntate Conditoris conceſſum eſt.*

§. 2.

§. 2. He muſt not think to evade theſe palpable croſſing ſhins, which himſelf, either firſt by ſaying, that it *is God that makes the difference, as well as God that chooſeth*, and this he repeats often; for 1. Beſides that it is *unintelligible, and unexplicable* how that *Decree ſhould give us our difference of being in Chriſt. &c.* which ſuppoſeth the difference of being in Chriſt, *perſevering in Faith, and all Grace to the end, &c.* before the Decree of Election be made, *Phil.* p. 7. *Correct. Copy.* p. 69.

2. He in Congruity to his principles hitherto held out, will not be able to underſtand it, but that God makes the difference, not by vertue of Gods giving that gift of grace, but by vertue of our receiving of it. And then it is not he, but we, that make the difference, though by ſome power given unto us by him.

Or elſe ſecondly, by ſpeaking againſt me, ſomething more chubbidly, that *it doth argue a ſtrarge ſhortneſs of diſcourſe, if Mr. B. doth mean, that becauſe Mr. T. P. doth maintain an univerſality of Grace, that therefore he doth maintain an Equality*: whereas he ſhould know, that *gradus non variat ſpeciem*, More or leſſe, will never be able to alter the kind of Grace. If the Elect for kind and ſubſtance receive no other *Grace*, than the *Reprobates*, (as *C. Janſen.* (f) had well obſerved) let the degrees thereof, have as vaſt a di proportion, as one hath to a thouſand, yet it will never appear to be the ſpecial diſcriminating Grace of Chriſt.

(f) *In parallelo ad Tom. 3. Pulſâ iſtâ gratiâ quantumcunque magna in voluntate, nunquam in æternum ſequetur actio voluntatis, niſi voluntas ultrò ei det manus, atque ad agendum ſe determinando velit. Ipſa igitur non gratia eſt illa cauſa quæ facit. facere, &c. Sed quæ potentiam voluntatis exercitu primo in ſecundum extrahendo, ex non agente agentem facit. Gratia vero inſtar habitus accomodando ſeſe nutui voluntatis, inſtar pediſſequæ, ſine quâ non fieret, imperatricem ſuam ſequitur. Itaque quemadmodum ſi quis calamo aureo ſcribat nequaquam auro vel calamo; ſed ſcriptoris voluntati ſcriptio attribuī debet: ita, ſi quis per talem Gratiam credit ſperat aut diligit, non tali Gratiæ, ſed voluntatis nutui tribui debent, &c, plura ſæpe alibi in eandem ſententiam.*

§. 3.

§. 3. And all this before he is well aware of it, Mr. *T. P.* upon the place, or very near it, doth unwarily grant us, *Ita ſorex prodit ſe proprio inditio.*

Firſt, Whileſt that ſpeaking of perſeverance, a ſpecial Grace indeed, if he had but the right notion of it, he ſaith of it, that it is a *ſpecial Grace of perſeverance to every one that doth continue and abide to the end*; which is moſt true, but nothing to the purpoſe of *ſpecial Grace*, becauſe it will hold true of any body as well as of the Elect, if he *do but perſevere.*

Secondly, Whileſt p. 48. §. 23. he ſaith, that he *cannot indure to be of their leven, who do arrogate a Saviour wholly, and only to themſelves*, no body adviſed him to that degree of *ſupercilious arrogance*; but if he would but acknowledge, that by vertue of a peculiar gracious Decree, and by vertue of the Collation of ſome peculiar Graces, which can only be had from the ſufferings of Chriſt for the *Elect* alone, they did receive ſuch Graces, as none beſides themſelves do, or can do by vertue of their free wills; all that diſpute about *ſpecial Grace* would be at an end, which elſe doth, and muſt remain. And to ſhut up all this Diſcourſe, is it poſſible for any body to believe, that if Mr. *T. P's.* notions of *ſpecial Grace*, were any thing *Orthodox*, and *ſound*, he could or would ſo wholly oppoſe thoſe who do agree in the ſame notions with him, and who do as much as himſelf oppoſe all *force* and *Coaction* of the will properly ſo called, as working on it, as upon a *block*, *or a brute Engine*? as I am ſure that my ſelf do, and all my *venerable Maſters*, with whom he upbraids me.

§. 3.

§. 3. To what he hath for the proving of himſelf to be a *genuine Son* of the Church of *England*, in his Sect. 4. from p. 17. to 21.

Anſw. for the proving of this, he holds on in his wonted courſe; for firſt, to all that which I had produced from the *Articles of the Church of* England, *to the current received Expoſitions of her chief Doctors, &c.* (*a*) he returns nothing but a

(*a*) Set down by me Corrept. Correct. p. 18. & 93, 94, &c.

jeeere,

jecre, viz. p. 10. l. 7, 8. that I am emboldened *with the ſuffrage of ſuch as are of my opinions*, (or rather, *of ſuch whoſe opinions I am of.*) Well! let him take it which way he will, I am ſure, 1. They were no *mean, or obſcure names in the Reformed Church of England*, no uncertain בחלי but men of the greateſt renown in the *Congregation*, very *Maſters of the Aſſembly*. 2. By whom, when I gather *ſuffrages* for my opinion, ſhould I be emboldened, but by men who are of my opinion? ſhould I prove it by men who are againſt me? p. 17, 18, 20. He beſpatters, *alias* ſlanders his own *Mothers Sons*, *his Brethren*; yea many of them old enough, and wiſe enough to be his *Fathers*; for their being no members of the Church of *England*: and that becauſe forſooth, they have turned from the *Rituals* of our *Mother Church*, and that juſt at ſuch a time, when as by men of renown, when a ſtorm was up, they were juſtly thrown over-board, as *Commodities*, which ever ſince the Reformation were by ſome of her ſeverer Sons (*b*), yea Fathers too, (*c*) as I could ſhow, (if need) were accounted *proprio nomine noxiæ*, and by moſt of her wiſe and mildeſt ones, were at beſt but reputed to be *tolerabiles ineptias*, (*d*) *tolerable fopperies*, to uſe *Calvin's* (*e*) phraſe about them.

Eccleſ. 12. 11.

(*b*) *Travers, Cartwright, Brightman, Parker, Ames, &c.*

(*c*) *Biſhop Elmar, Biſhop Cowper, Arch-B ſhop Grindal, Dr. Humphrey, &c.*

(*d*) *All the men of Mr. Sprints Caſſandrian way. See his Engliſh Caſſander. Dr. Burges his Plea for Ceremonies, &c.*

(*e*) *Epiſtolâ quadam ad Dacem Sommerſet. Protect. Regis Edwardi 6.* (*f*)

Thirdly, He huddles up a Company of Authorities, p. 19. taken from the *Catechiſm, publick Liturgy, and ſeveral Articles, among the 39. Articles of the Church*, &c. but he ſhoweth not how they make for him, but leaves it only for every man to collect it as he can; and this he doth only upon the credit of one, and but one Dr. *Overall* (who before in the chief point, upon which all turns hath been proved to make againſt him) and of one Mr. *Playſer* his *Analyſis* of the ſeventeenth Article, and of an odd kind of writing, which Chap. 3. 96, 97. he calls an *Hiſt. Narration of the judgment of the moſt learned and godly Engliſh Biſhops, holy Martyrs*, and others.

Unto all which it may ſerve turn in ſhort, to ſay, firſt, that the 4. Articles, the 2d, 7th, 15th, and 31. which he produceth for *Univerſal Redemption*, ſpeak nothing at all for it, in the ſenſe wherein he maintains it. The phraſe of *Chriſts dying for all the ſins of the whole world*, which is dropped once and but once, *Artic.* 31. will never evince this, as hath been ſhewed already (*f*) and ſhall be ſhewed more hereafter.

2. The 10th Article which he quotes for the *Liberty of the wills Co-operation with Grace*, he underſtanding it, as we have heard out of him, as he doth, of the wills *Co-operation with Grace*, before the *Grace of Regeneration received*, it makes as much for him, as that which is directly againſt him. The Article ſaith, *We have no power to do good works, pleaſant and acceptable to God, without the Grace of God preventing us, that we may have a good will, and working with us, when N. 6. not before we have this good will.* The 16th Article being, as it is plain, made againſt the old *Novatians*, or *Catharists*, and the then *Anabaptists*, who revived their errors, which was, that a Child of God after Grace received, could not fall into any *enormous ſin*, it makes nothing at all for that *final* and *totall Apoſtacy of Saints*, which he maintains (*g*); for the Article as it is for the falls of Saints, ſo it pleads too in the next words for their riſing again, *by the Grace of God, we may riſe again, and amend our lives.*

(*g*) Phil. Chap. 4. *p.* 13.

2. If he would have a more *elaborate* and *particular Anſwer* to theſe *trifling Objections*, he may do well to fetch it from Reverend Dr. *Twiſſe* in his Confutation of Dr. *Jackſons vanities*, who there doth it *profoundly* and *ſoundly*; as well as very *merrily* and *facetiouſly* (*h*).

(*h*) *Diſcovery of Dr. Jackſons Vanities. p.* 507. *per totum ferme Cap.* 15.

Horat. Omne pulit punctum qui miſcuit utile dulci.

3. If Mr. *Playfer* by his accurate *Analyſis* ſhould attempt out of the 17th Article to extract Mr. *T. Ps.* conditional Election, founded on præſcience of faith and perſeverance, which by that Article, are plain enough made gracious conſequents and *fruits of Election*, and not *antecedent conditions to it*, I ſhould dare (and ſo will many more with me) to call that his *Analyſis* not an accurate *Analyſis* or Reſolution of the 17th Article, but rather a profeſſed *Dialyſis* or *diſſolution* and *diſſipation* of that Article.

4. As for the Hiſtorical Narration which he talks of;

1. If my memory fail not many years agoe, I remember to have read an *Arminian* piece under that Title.

But 2. By what Mr. *T. P.* relates out of him, *p.* 97. about *Pelagius* his Opinion, it ſeems to have been drawn up by ſome ſorry *Gooſe-quil*, who was altogether a ſtranger to *Pelagius* his opi-

opinions, which in the point of *Universal Redemption*, was just the same with his own, and of that of Mr. *T. P's.* as hath already been proved in this Book, and else-where (*i*).

4. But once at last to put it past all doubt, that he belongs to any Church, rather then to the *Church of England*, I shall once for all leave it to the free debates, and Resolutions of all true hearted *Protestants*, whether Fathers *or Sons in the Church of England*, or of any other true *Reformed Protestant* Catholique in all *Christendom*, in the fear of God, to determine to what Church he belongs? who first professeth to dislike the Doctrines of *Martin Luther*, *Zuinglius*, p. 19. & p. 13. *John Calvin*, &c. when as no sort of *Protestants* oppose them all three: and when as it is well known, they were all three with great applause, magnified by all the Arch Bishops, which ever our English Church had (*k*), unless it were by the very last of all; nay, when for the very Doctrines which *T. P.* opposeth, they gained a great Testimony from those without, I mean from the better sort of the Church of *Rome*, in the very Councel of *Trent*, though these Doctrines of theirs were much opposed by the sordid flattering *Claw backs of the Court of Rome* (*l*).

2. Who inveighs against *Protestants*, Papist-like (*m*), under the name of *Solifidians*, for maintaining *Justification by faith* in Christ alone, *though withall he knowes*, that they maintain faith justifying not to be a dead, but a living faith.

(*i*) *Corrept. Correct. p.* 131. *in margin. ex Fausto Rhegin. Lib.* 1. *de grat. & Lib. arbitrio.*

(*k*) *Vide Cranmeri Epistolas ad Calvin. Edmundi Grindalliad Bezam. Jac. Lectii dedicat. operum Dist. Sadeelis Archiepisc. Whitegiftio, &c.*

(*l*) *Histor. Concil. Trident. Lat. Edit. Francofurt. Anno* 1621. *agens de prædestinatione absolutâ ex sententia Zuinglianorum. Prior certè sententia (viz. in Prædestinatione & Reprobatione nullas esse partes hominis sed, solius divinæ voluntatis, magnum complexa Mysterium & arcanum, mentem hominis humiliabat, atque hinc, deformitatem peccati, illinc gratiæ Divinæ excellentiam intuentem, abjectâ protinus sui fiduciâ in Deò planè defigebat. Altera verò magis plausibilis popularis, speciosa, & augendo mentis humanæ fastui accommodatior, hoc ipso & gratior erat scribus autem potius prædicandi, quam accuratam Theologiæ professionem semper professis & Ad loc. (N. 6.) probabilior videbatur, quippe consentanea rationibus politicis; habuit quos [illegible] Bitoutinensem & Salpensem satis acres propugnatores. Ac profectò, qui eam propugnabant, quod rationibus merè humanis niterentur, aliàs plus poterant: ubi verò ad Scripturæ Testimonia ventum, causâ facile cadebant (n), vide D. Morton. nostrum Episc. Dunelmens. Antidoto adversus Eccles. Rom. de merito proprie dicto p. cap.* 20. *p.* 206. 207. & *p.* 211, *compared with Sinner Impleaded, p.* 332. *&c.*

3. Who (as we have ſeen) ſlights the Articles of *Lambeth*, *the Articles of the Church of Ireland*, which both were drawn up, by as known, and as able Fathers of the *Church of England*, as ſince the Reformation it was ever yet graced with.

4. Who goes about, whenſoever he hath any occaſion to mention the Articles of his pretended Mother-Church,

1. To put this notorious *Gull* and *Cheat* upon the Church, that in deſpite of all her publick Monuments to the contrary, well gathered together by the ſingular induſtry of learned Mr. *Pryn*, in his *Anti-Arminianiſme*, ſhe muſt (as we have ſeen) declare her ſelf *Pelagian*, *Maſſilian*, and ſomewhat worſe then *Arminian*, or ſhe muſt be no longer a foſter *Mother* to Mr. *T. P.*

2. He every where puts ſuch ſenſes upon her Articles, as none but a more than half Popiſh *Montacute*, or a full Popiſh D. *Davenport*, alias *Franciſc. de S. Clara*, in his Gloſſes upon the 39. Articles, durſt ever put upon them.

5. Who ſo behaves himſelf againſt his Brethren, who only differ from the old rites, which the Church not long ſince had, as from his wicked branding of them, to deſerve himſelf to be *branded*, and marked with a very *black Coal*; and that by thoſe who otherwiſe liked the *Hierarchy*, and the rites belonging to it marvelouſly well, I might tranſcribe many of them, but at this time, I ſhall content my ſelf, to cite only one noted one, who ſhall tell Mr. *T. P.* of his faults in *Latine*, (a Language which he underſtands I am ſure, marvelous well, though he will not allow me to do ſo, *Phil.* Chap. 3. p. 106.) I will not Engliſh theſe paſſages, becauſe it may not be ſo proper, for all the people to ſee how Mr. *T. P.* is whipped, by Learned *Rev.* and witty Dr. *Featly*.

First, *in Oratione quam Primitias appellat.*

Sed *non libenter audio Bolſecas quoſdam Reformatos*, Levardentios Anglicanos *Spiritu Ignatiano debacchantes in Sacros Calvini manes, qui in hoc unico argumento facundi, neque concionari*,

nari, nec dictare, nec scribere, nec jocari (Jocularitèr plerunque hæc præstant omnia) aut quicquam possunt, nisi Calvinum lancinent, aut effingant sibi puritanum. Obsoletæ jampridem sunt istæ Jesu tarum nœniæ & mimi apud eos exauctorati: vos autem locustarum hoc virus lingere, & in Ecclesiam Dei evomere, prodire in templum, domum Dei vivi, tanquam in scenam, & Histrionum more scurram agere Jesuitam, sub personâ Ministri Dei, O Dementiam! O piaculum! Nemo sit apud nos aut tam ineptus, ut in omnia Calvini verba jurare velit, neque tam ingratus ut dicere pudeat, quibus Magistris in Christo profecerit.

2. In his *Pedo-Pastorali, seu Concione habita ad clerum Oxoniæ, 8th Aprilis, 1615.*

§. 4. *Fortiter & alacriter occurrite, ne ad horam quidem cedite, nulli liceat impunè per Calvini aut Bezæ aut Anglo-genevensium, aut quorumcunque aliorum latera religionem quam profitemur vulnerare, ne sit integrum cuiquam dente Theonino optimè de Ecclesiâ & Academiâ meritorum famam arrodere: Copias conjungite, animos consociate, bonorum præsidia munite, malorum sive infectorum sive suspectorum, sive profligatorum, & perditorum conatus reprimite, cuniculos detegite, &c.* *Erasm. Adag.*

Idem Ibid.

Siccine res habet qui ex subrancidis Pontificiorum, aut Lutheranorum adversariis centonem possunt in Calvinum, Bezam, P. Martyrem, Piscatorem, aliosque Orthodoxos contexere, ij soli Ambrosia alendi sunt; reliquos vero ex Academia sive Doctores sive Pastores, suo in genere suspiciendos fœnum esse oportet?

Idem Ibidem.

Postremum (malorum pastorum) genus est eorum qui oves Christi pascunt, sed cibo insalubri, quo magis inficiuntur quam reficiantur Christi oves agnique, eorum dico qui floribus & fructibus paradi si

radisi aut noxias Herbas admiscent, aut floribus Adonidis aspergunt; Cujusmodi sunt ista dogmata, vires Liberi arbitrii ab Adami lapsu ad bonum spirituale fractas ac debilitatas, non penitus profligatas, & amissas: labem originis nemini unquam fraudi fuisse; unumquemque enim scelus luere proprium, Gratiam novo fœdere promissam, omnibus expositam esse, nec cuiquam unquam defuisse nisi qui ei defuerit: imputatam Christi Justitiam absque inhærente non plus prodesse quam indusium candidum Æthiopi superinductum: Fiduciam salutis propriæ à præsumptione parum aut nihil differre: Genevates & Presbyterianos infestiores Ecclesiæ hostes esse quàm Pontificios.

And now let any say to what Church Mr. *T. P.* belongs.

§. 4.

§. 4. To what he hath up and down his §. 5. from p. 21. to 27. against my *abusing of Scripture, for the proving of God to be the Fountain, or Cause of sin*;

§. 1 Although I know my self throughout this his whole Book, no where to be more wretchedly and *unconscionably*, (against his own soul *and Conscience*) abused by him than within the compasse of the *Pages* cited within this *Paragraph*, which are as contrary to what I wrote, as any Reader may know (and as he should have known) who will but peruse what I wrote, *Corrept. Correct.* from p. 44. to 82.) as *light* is to *darknes*, and *Heaven* to *Hell*; yet because I must else-where throughly handle this matter, & I hope prove that whilest he doth oppose my *pretended blasphemies*, he doth fall upon most desperate *real ones*, which are next door to down-right *Atheisme*, I must beseech the Reader in this place, and for this time, to content himself, which observing these few things, which most wise men would go nigh to think to be enough to overthrow the *Major part* by farr, of all the rest of the things which upon this score he objects against me (*a*) and my *Masters* and *Oracles*, as in scorn he calls them.

(*a*) *Phil. Cap.* 3. & 4.

First, I no where say, either in expres termes, or in any *equipollent*; that God (as in his Margin, p. 21. he blusheth not to tell the World, my opinion to be) is the *Fountain* or *Cause of sin*: my opinion is so contrary to it, that I wish *Miriades* of

A-

Anathematisms to light upon him who holds it, be he who he will be, if he repent not the sooner.

Secondly, The only colourable ground of his not *weak* but *wilful* misrepresentation of me in this *malicious fashion* is, because against *my clear meaning* and expres's words very often, he will needs believe, that I understand all those Scriptures, (which I quote *Correpț. Correct.* p. 56. and divers more, which D. *Reynolds* had quoted in his Epistle, p. 5. in a meer *literal sense*: when as yet first in my *Correpț. Correct.* p. 69. 70. I had expressly told him, that that saying of mine, out of D. *Ames*, *Sensus Scripturæ est tantum unicus isq*, *Grammaticus* holds not alwayes, but only then, when the Letter is not plainly metaphorical, typical, or contrary to other more plain places, and the clear *Analogy of faith?* And sure I take it to be against the two latter for to maintain God to be *the Authour of sin*, or (as he most maliciously and hatefully expresseth me) the *Fountain or cause of sin*.

2. It is plain to any who doth but list to take notice, how *I* explain the places formerly mentioned, whensoever *I* touch upon them, that *I* do not take the most of them in a mere *Grammatical* and *literal sense*; but in a *figurative*: for whereas God according to the Letter of many of those Texts, seems to be made a *moral cause of sin as sin*, *I* do every where make it evident, that I do only believe God to be a *natural Cause* of the mere *act of sin*, (*a*) without which it is impossible, that any sin can be committed) but that he is only a mere accidental Cause of the *obliquity of the act of sin*, wherein alone the *formality* of sin is consisting, and from whence alone *sin's* denomination ought to be taken.

(*a*) *Dominicus à Soto de Nat. & Grat. lib.* 1. *cap.* 18. *Quamvis permulti sint quibus non sit explicatu facile, quo modo in odio Dei, quod internam habet & individuam malignitatem, posset Deus causam esse caritatis, culpæ vero non item, non tamen est ita intellectu difficile. In moralibus inquit ille prorsus est verò, judicaturque causa qui lege, ope, consilio, favore, vel persuasu movet quempiam, sive ad bonum sive ad malum: Atque his modis & rationibus universos Deus movet ad bonum & honestum, neminem autem ad malum.*

Thirdly, I had just reason for bestowing some sound *Correptory* Correction on him, and by many Arguments from *Correpț. Correct.* p. 84. to 86.

to correct him for his receding too far from the literal ſenſe of the fore-quoted Scriptures, whileſt, as may be ſeen in his 14, 15, & 16. pages of his *Correct Copy*, and ſet down out of it, by me *Corrept. Correct.* p. 83. (unto all which *he is as mute as a Fiſh*) he will not have them to allow of God's ſo much as permitting ſin, but in an equitable ſenſe, and that is as it ſignifies, not to hinder by main force, and that he diſpoſes and orders them to the beſt advantage. And yet never firſt, will he, or any body elſe, by the help of his *Melanæthon*, and *I* cannot tell who beſides, whom he mentions p. 26. be ever able to prove, that the Scripture-phraſes of *hardning of mens hearts*, of giving *them over to their own hearts luſts*, *of blinding their eyes*, *&c.* as they are pænal acts of the Almighty, can by ſo ſoft interpretations be put off.

Secondly, Nothing hath been ſo uſual to the men of his way, *I* mean the *Arminians*, as under colour of receding a little from the Letter of ſeveral Texts, which in *Rom.* 9. 11. 18. *Phil.* 2. 13. *Heb.* 8. 10. & 10. 16. and elſewhere, make againſt them to overthrow all at once both the Letter, and the true meaning of the Scriptures. And ſome reaſon *I* had, to be jealous of Mr. *T. P.* this way.

Fourthly, Though *I* have in many places of my *Correptory* already ſhewed (and ſhall be forced again elſe-where to do) in what ſenſe *I* maintain God efficaciouſly to permit ſin, *viz.* only in ſuch a ſenſe as renders God free from all guilt of ſin, is no way deſtructive to ſinful mans Liberty, when he ſins, and ſo makes him the only *Delinquent*; yet *I* ſhall think it fitting, once for all in the margin, (*b*) to ſet down my ſenſe in Dr. *Amyrald* his Latine, which my Adverſary hath the more reaſon to value, becauſe he quotes him, as if he were one of his party,

(*b*) *Theſ. Salvian. de providentiâ Dei in mal. pag.* 186. *Præter nudam permiſſionem eſſe aliquam Dei efficaciam in perpetratione mali, contendunt alii, alii negant acerrimè: illine quid Divinâ providentiâ ſubtrahant, aut eam in rerum humanarum procuratione negligentius verſari dicant, quàm admirabilem Dei ſapientiam decet; hinc Deo labem aliquam aſpergant quaſi eſſet auctor peccati: utrique metuentes ne in ſcopulum aliquem incurrant. Certè uti natura Dei à peccato abhorret ſummoperè alienos nos eſſe ab ea ſententia quæ Deum peccati cauſam ſtatuit, juxta oportet. Verum haud facilè quicquam Deo indignius dici poteſt, quàm ut vel conniventibus oculis omnia temerè ferri patiatur vel omnia inſpectare dicatur*

Phil. p. 15. The ſum of what he ſaith, is, that 2 *Sam.* 12. 11. *Gen.*45. 8. *Act.*4.28. and Scriptures like to them, cannot be underſtood of a bare permiſſion, that it is moſt Atheiſtical to make God a mere ſpeculator of mens ſins, and an involuntary permiſſion; to beſpatter men with maintaining God to be the Authour of ſin, becauſe they cannot fully clear it to carnal reaſon, how God without ſin, can voluntarily decree the permiſſion and being of ſin.

tur quidem, verumtamen brachiis quaſi complicatis otioſè torpere putetur, quaſi eo ſeſe abdicârit imperio, quod in Creaturarum ratione præditarum facultates obtinet à naturâ. Neque enim conſentaneum eſt, ut imperium illud peccato Diaboli & hominum perdiderit, neque ut id amplius exercere non poſſit immunis à labe. Equidem non negaverim aliquibus in locis Scripturæ Sacræ verba quæ efficientiam Deo tribuere in eo genere videntur ſic eſſe interpretanda, ut facere dicatur quod non impedit, quia ſolus id impedire poteſt; veluti cum indurare hominum corda dicitur quia non emollit; ut Hebraicè vivificare dicitur is, qui non occidit: Quæ eſt alicubi Auguſtini ſententia. At ut taceamus negationem illam actionis, quâ ſola indurationem impedire valuit, eſſe ab aliquo Juſto Judicio, plurima loca ſunt in quibus Scriptura magis emphaticè loquitur, quàm ut ad ſolam permiſſionem revocari poſſint. Scilicet cum Deus magnopere iratus Davidi, fore denunciat, ut quod flagitium clanculum admiſit, id in apertâ luce, adeoque in conſpectu Solis, vindicet, putandumne eſt eum nihil aliud ſibi velle, quàm ut Abſalomi nefarios conatus non reprimat, ſinatq; furere intemperanter? Aut cum Joſeph negat alius quàm Dei ipſius operâ factum eſſe ut in Ægyptum deſcenderet, nihil ne ſignificat, præterquam, quod non impedivit quominus venderetur? Sonant ſane illa verba aliquid amplius. Iſtud verò quod nihil neque Judæi neque Judas in proditione & crucifixione Chriſti fecerunt, quam quod Dei conſilium atque manus factum iri decreverat, non niſi admodum frigide & dilutè (& ſic tamen T. P. *p.* 9. *& alibi paſſim) de nuda permiſſione explicari poteſt. Aug. Lib. de prædeſtinat: & Gratiâ cap.* 4. 2 *Sam.*12. 11. *Gen.*45. 8 *Act.*4.28. *Huc accedit quod ſi Deus in eo genere efficit, vitari quidem non poſſit quin mala perpetrentur: haud enim aliter Creatura corrupta in peccatum ruit, quàm ut aqua ſponte naturâ fluit atq; dilabitur. At nihil neceſſe erit hoc malum potius quàm illud accidere ubi nulla cauſa ſuperior ac potentior erit, quæ vel Diaboli vel ingenii humani motus naturâ ſuâ vagos ad hoc vel illud inflectat: ſic neque Deus quod ab æterno decrevit certo dare poterit effectum, neque adeo rerum eventus ſatis certò proſpicere, ut qui pendeant ex rebus quas non habeat in poteſtate. Quod natura Dei & Scripturæ adverſatur docenti Deum omnia* ἐνεργεῖν κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ. *Quorum verborum ea vis eſt modò ut ſignificent, omnia quæ Deus facit, fieri ſecundum propoſitum ipſius. Eſſetne hoc dignum quod ab Apoſtolo diceretur tanto conatu? ſed etiam omnia quæ fiunt fieri ab eo ſecundum idem propoſitum. Quod de conſilio mere permiſſivo dici non poteſt. Epheſ.*1.11. *Efficacitas tamen illa cujus modi ſit à nemine mortalium vel plenè comprehenditur, vel verbis explicatur. Nec ſi quis in eo Argumento paulò durius aut inconſideratius locutus eſt dum modo non aliter de Deo quam de unico omnis boni authore & acerrimo mali vindice ſentiat calumniandus eſt aut trahendus in invidiam. Itaque qui ſcimus quàm ſit homo εὐόλισθον πρὸς ἁμαρτίαν πρᾶγμα, facilè condonamus Bellarmino aliiſq; quòd dicunt Deum non torquere hominum mentes ad malum, incitare ad peccatum, aliaque ejuſmodi: Qua æquitate ſi omnes uterentur uti par eſt, clari viri non proſcinderentur à pleriſque ut ſolent illiberalibus convitiis, quaſi Deus auctorem peccati faterent, à quo ſcelere abhorruerunt, ut qui maximè. Bellar. citat. grat. l.* 2. *c.* 3.

§. 2 p. 22.

§. 1. My sense is plainly this, that God sincerely doth desire the health and welfare of all *Mankind*, I mean their obedience, Repentance, renovation of life perseverance in well doing in this present World, and glorification in the World to come; that he hateth nothing which he hath made; nothing but sin which he hath not made, that when he commands he is sincerely willing to be obeyed, and therefore giveth a passive power to receive his grace, and by that an active power to perform such obedience as he will mercifully accept; but he forceth no man, necessitateth no man, by grace irresistible, to be eternally happy, do what he can to the contrary any more then he forceth or necessitateth any man, by any irrespective unconditional Decree, to be eternally miserable, do what he can to be otherwise.

Answ. 3. Elsewhere, as viz. *Correct Copy* p. 6. 55, 56. *Philanthrop.* 85. &c. Our Mr. *T. P.* walks in a *Cloud* all the while that he talks much of *Grace*, even of *special Grace*, and the workings thereof, by which good *words and phrases*, I fear he hath deceived not a few, *handaliter*, as if he had kept very close *Correspondence* with the fellow, who said (*a*) (and probably not without reason in that sense, that that *wag* speaks it) *O the rich income and glorious result of Hypocrisie! This, this must be diligently studied and practised,*

(*a*) *Modern Policy taken from Machiavel, &c.*

——*Da Justum Sanctumque videri*
Noctem peccatis, & fraudibus objice nubem.

But now at last, all upon a sudden, (and I think truly, there is a great and good providence in it) our good Authour speaks his sense plainly? and therefore I think there is all the reason in the World, we should very attentively give heed to what he saith. As for me, I think without the least wronging of him, I may make these following, 1. *General*, and then 2. *Particular* notes upon his fair and *plain Text*.

For

§. 2.

For the firſt, as all the Phraſes which he produceth concerning *Chriſts Redemption*, muſt, according to him, be underſtood of all, and every *rational humane Creature, that ever was, or ſhall be, nemine excepto*, (Mr. *T. P.* in this caſe, at no hand likes of any exception) *Nunquid, inquit Auguſtinus, per hæc dona quæ omnibus communia ſunt hominibus, diſcernuntur homines ab hominibus? minimè gentium. De prædeſt Sanctor. Lib.*5. Chap.3.p.84.) even ſo muſt all be here, of what he talks concerning Gods ſincere deſire of the health and welfare of all Mankind, as of their *Repentance*, obedience, *&c.* None muſt be excepted out of this *All*, and what is now become of his *ſpecial Grace*?

Secondly, It may not want ſome myſtery, as plain as he would be thought there to be, which I ſuppoſe, may be unfolded by him, when he is diſpoſed to be ſomewhat *plainer* than as yet he is, why he makes at all no mention of Gods willing mens *Faith*, as well as he doth of his willing their *Obedience, Repentance, Renovation, &c.* Is it becauſe with the *Socinians* and others, he thinks there is no difference betwixt faith, and the obedience thereof, ſo that they are very fit to be confounded together (*b*)?

Thirdly, If God *ſincerely will, or doth deſire the obedience, Repentance, glorification*, &c. *i.e.* in a word, *Grace and Glory*, and all good things to all, I pray, what hath the Lord himſelf more to will, or more to give, by vertue of the *ſpecial Grace*, he ſpeaks of p. 83. unto his Elect, and peculiar people? Can he wiſh them any more, or better things then *Grace and Glory*? 1 *Pet.*1.3,4,5, &c. 2 *Pet.*1.4. 8,10,11.

(*a*) *Confeſs. Remonſtrant. Cap.* 10. *Theſ.* 1. *& paſſim per tota capita.* §. 12. *&c.*

Fourthly, If God doth deſire all theſe good and great things ſincerely to all promiſcuouſly, doth he deſire, that they ſhould be beſtowed upon them *abſolutely* or *conditionally*? If *abſolutely*, how comes all do not *obey, repent, all be not renovated, or glorified*; for who hath, or ever ſhall reſiſt Gods will, or deſire, *Rom.* 9. 19. *What ſoever the Lord pleaſed, that did he in Heaven and in Earth, in the Seas, and all deep places, Pſal.*135.6.

2 *Thes.* 3. 2. and yet as neither *fides est, omnium Faith belongs not to all*; so neither *Obedience Repentance, Renovation* &c. *If* only conditionally, 'pray, without the toute. *Pelagianisme* that ever was spoken upon what condition do we receive the *first grace* of *Faith, Repentance, Renovation?* Is it upon condition, that *we believe, obey, repent*, or improve our *good talents*, and possibilities well (*c*)?

(*c*) *Corvinus contra Tibern. p.* 442. *Internum hoc auxilium tale est, ut sufficiens sit ad fidem & conversionem in iis quibus Evangelium clarè prædicatur, nisi sibi ipsis desint, reipsa efficiendam.*

Fifthly, *Is* not all the Grace and Glory that God wills to men here, made subject to the passive powers, and active powers, promiscuously given to all men, which are by no means, or in any sense *irresistible*, rather than that any grace of God in his Elect, doth subdue the will to it self, by subduing all proud thoughts, and wicked Imaginations, which might lift up themselves against the *obedience of Christ*? 2 *Cor.* 10. 4.

§. 2. But a little more particularly, to paraphrase upon these words, which to use his own phrase just before them, are as full of *mental Reservations, and other tricks*, as they can hold, notwithstanding the profession which he makes of speaking of his *plain sense*, and as *plain as his sense* is to all discerning people (*d*).

(*d*) *Plaut. in Captivis. Dolin non doli sunt nisi astu colas. Sed malum maximum si id palam pervenit.*

First, Then it is true, that God doth sincerely *desire the health and welfare*, &c. of all those of mankind, to whom he proposeth the *Gospel of our Lord and Saviour*, if by sincere desire it were enough for him to understand that God, without any the least *fraud* and *caption*, (which he and his party often object against us) doth will, *i. e.* injoyn or command, that all to whom the Gospel is preached, should *ex officio*, *believe*, *repent*, be *renovated*, &c. that the preaching of the Gospel, is the only external apt means, for to bring men to *Faith*, *Repentance*, &c. *Rom.* 10. 17.

Secondly, That if they do so, they shall certainly be glorified, be they who they will be; and that God doth sincerely will *i. e.* approve, or like of this, when it is done, then God after a sort, may be said to *desire*, or will what he speaks of: But if by these phrases, he will needs understand no lesse then what he must do, (if he will oppose the sense of his Adversa-

ries) that God doth *sincerely desire*, *i.e.* that God hath really purposed or decreed, to work these Graces in all men, to the utmost that is in his power for to do, let him get some strong *Pelagians* with him to believe it (*e*): we poor *Orthodox* people, hope never to give any credit to it: who cannot possibly understand, how God can be said *sincerely* to desire *i.e.* to decree, or appoint the *Obedience*, *Repentance*, &c. of all, or of any of those, unto whom he doth not so much as in a *ministerial* way reveal the mysteries of salvation spoken of 1 Tim. 3. 16. which yet now are absolutely necessary distinctly to be believed, *Psal.* 19. & 147.

(*e*) *See Corrept. Correct. Deus vult quantum est in se.*

2. To such as *Pharaoh*, whose heart he hardened, 3. To such as *totally and finally* he delivers up to believe lies, that they may be damned, 2 *Thes.* 2. 10. 11. 4. To all such as he leaves only to the use of their free wills, under sufficient meanes of grace and salvation, without giving them that efficacious grace which he and his *Arminians* with him, do sometimes talk of, under the notion of *Congruous* grace, working at *critical times and seasons*; and without which, God knowes, that not a man of them shall ever be saved, or converted (*f*).

(*f*) *Dr. Twiss. may well ask him Lib.* 1. *vindic. p.* 210. *Quo colore affirmari potest, Deum habere desiderium aliquod ejus salvandi, cui se non daturum Gratiam efficacem quâ crederet, ab æterno decrevit?*

2. *It* is as true in some sense, what he saith next, *That God hateth nothing which he hath made, nothing but sin which he hath not made*, if he would understand it only so, that God hateth nothing of what he made for that very reason, because he made it, or as he made it; for so all things were very good, *Gen.* 1. 26. *Eccles.* 7. 29. but if his meaning be, that God doth not *hate some* of the persons which he hath made, *viz.* so far as never to have *resolved* to bestow saving grace, or glory upon them, which he resolved to bestow upon some others: he first, contradicts the Apostle *Paul*, as directly as any man can, *Rom.* 9. 13. 18.

Secondly, If that would but hold true, which afterwards he doth ſtrenuouſly plead for, that *ſin, as ſin*, hath not only a deficient, but alſo (g) an *efficient cauſe*, and ſo muſt needs be ſome *poſitive entity*, then either God muſt needs hate ſomething of *what he made*, or elſe there muſt be a world of poſitive *entities*, *i.e.* of true Creatures, which God never was the Creator, or maker of.

(g) Philan. 1 Chap. 3. p. 112, 113; &c.

Thirdly, He ſaith, *That God giveth a paſſive power to receive his Grace, and by that an active power, to perform ſuch obedience as he will mercifully accept.*

First, By this he cannot mean ſuch a remote *paſsive power*, (which none of his Adverſaries deny) by which every reaſonable humane Creature, even ſince the fall, is *eo nomine*, becauſe it is reaſonable capable of *Grace* and *Glory*, ſo long as he is a *viator* upon Earth, if God of his rich and free mercy be pleaſed to beſtow them upon him, *Proſper ad object. 6. Vincent. Hoc inter malos homines diſtat & dæmones, quod hominibus etiam valdè malis ſuperſit, ſi Deus miſereatur, reconciliatio; dæmonibus autem nulla eſt in æternum ſervata converſio*, this would imply no contradiction at all, but by what he ſaith of the *active power*, to perform ſuch *obedience*, as God will accept, it is plain, as well as from divers places of his other works mentioned before, that he doth underſtand ſuch a *Proclivity*, to the accepting of grace, to be put into every mans nature; by vertue whereof, he is inabled, whenſoever he wills, and liſteth, and whenſoever he is but by common Miniſterial *Grace*, or the like, excited thereunto, to *perform* acceptable obedience, and ſo to procure *ſpecial Grace* for himſelf.

Secondly, If he were but ripe for the expreſſing of his mind fully to the World, by *acceptable* obedience, he would tell us, that he doth not at all underſtand any imputed *obedience*, or *righteouſneſs* of *Jeſus Chriſt*, but only a certain *Evangelical inherent*, though lame righteouſneſs of our own (h); and this may fairly be collected from his *ſcoffs againſt* Soliſidians.

(h) Correct. Correct. p. 159.

Fourthly, For what he cloſeth his opinion with, againſt *compulſion, neceſſitation, irreſiſtible Grace.*

First,

First, He keeps but in the beaten old Road of his Masters the *Pelagians*, and *Semi-pelagians* (*i*), to whom nothing was so usual, as to fill their mouthes with such Objections as these, against the Orthodox.

Secondly, By the Phrases of compelling, inforcing, &c. it is manifest, that he understands all those efficacious Victorious all Conquering works of Grace, by which the will is in respect of Gods gracious Decree, Certainly, and in that sense necessarily, determinated to *will*, and to do according to *Gods good will and pleasure*, *Phil.* 2. 13. 1 *Tim.* 1. (k)

Sinner Impleaded, 332, 333.

(*i*) *Aug. Lib.* 1. *ad Bonif. c.* 18. *Hominem Dei opus defendimus; de se loquuntur Pelagiani nec ex illius potentia vel in malum vel in bonum invitum aliquem cogi: sed propria voluntate aut bonum facere aut malum. Has ipsas Querelas, de labefactata per tractum Dei Libertate Pelagiani ingeminant, quando sub adversantium nomine sibi dicit Augustin. Tract.* 29. *in Johan Quid hic dicimus fratres? Si trahimur ad Christum, ergo inviti credimus; ergo violentia adhibetur, non voluntas excitatur, &c. Idem Lib.* 2. *ad Bonifac. c.* 5. *sub nomine Gratiæ ita fatum asserunt Catholici ut dicant, quia nisi invito & reluctanti homini inspiraverit boni & ipsius imperfecti cupiditatem, nec à malo declinare nec bonum posset accipere.* (*k*) Correct. Correct. *p.* 215, 216, 217, *&c.*

§. 6. p. 23.

When God revealeth his great unwillingness that men should sin, they say it is but a sign that men ought not to sin, whereas his secret will (which alone is properly his will, is, saith Dr. Twisse) *that men should sin of necessity, do what they can to the contrary, which is as much as to say, (that voluntas signi, is but signum voluntatis, non voluntas ex parte rei, nay worse,) that voluntas signi, is but the will of not willing what he willeth, and of willing what he willeth not with his secret will.*

Answ. 1. All this wild discourse, which he repeats, I cannot tell how often, is but built upon that *notorious* and long since exploded false principle, that nothing can be *necessary*, in respect of Gods Decree, and yet be contingent, and voluntary too, in respect of mans will, and of his way of acting what he doth, be it good or evill. The falsehood of which apprehension

on, both Scripture (*a*) and his *Melancthon* (whom he so highly magnifies (*b*) might easily have convinced him of.

2. I wonder what *Gods great unwillingness that men ought not to sin*, when expressed in a vehement prohibition of sin, should signifie any more than that it is mens duty *not to sin*, or that they ought not to sin? If he can tell me what a *bare prohibition* is apt to signifie more, or is ordinarily appointed to signifie more

Erit mihi magnus Apollo.

Thirdly, I wil most willingly leave to any judicious Christian soul, to determine then, that when the will of Gods Decree, which refers to what shall, *de facto*, fall out, or come to passe, is compared with the will of Gods *Præceptor Trohibition*, which refers to what men *de Jure*, of right and *ex officio*, of duty ought to do, or to leave undone, whether the first *will of God*, in this *Comparative sense*, and in this only, be not much more properly to be called his will, then the latter is (*b*); for else I am sure, Dr. *Twisse* is no where against calling Gods *præceptive* will his will, and that in a *proper sense*, though not in so full a sense, as the will of *Gods Decree* is to be reputed, and called, his will. Let him be heard speaking for himself in plain *English*, in his Book against Dr. *Tilenus* Synod of *Dort* and *Arles*, p. 54.

(*a*) P. 164. *Mat.* 18.7. *Luk.* 17.1. 1 *Cor.* 11.19.

(*b*) *Phil. Chap.* 1. *p.* 14. *Chytræus refert. Lib. de vit. æterna. Tit. de corpore Christi Glorioso. Philippum Melanchthonem sæpe retulisse hæc verba, Demus Deum aliquid posse, quod nos fateamur, investigar non posse, sicut de inextricabili Quæstione fati & contingentiæ, Præceptorem nostrum Philippum Melanchthonem memini sæpe sui Præceptoris Franciſci Stadiani Doctoris Philosophiæ in Scholâ Tubingensi sermonem recitare, qui utrum se scire dixerat Deum omnia præscire & determinare, & tamen esse contingentiam; sed quomodo hæc conciliandæ essent, ut cuilibet contentioso satisfaceret, non prorsus prospicere (b). A thing which even that great Arminian Arn. Corvinus was forced to grant. Anton. Walæus contra Corvin. Cap. 4. P. 140. Decretum Dei vocari κυρίως voluntatem Dei, legem vero minus proprie ipsè quoque certo respectu concedis: nempè quia decretum est ipsissima voluntatis Dei interna & ultima determinatio. Lex vero ejus potius effectus & documentum, &c.*

We say, even Gods Commandement notes the will of God also in proper speech, to wit, what shall be our duty to do; for undoubtedly, whatsoever God commands us, it is his will in proper

proper ſpeech, that it ſhall be our duty to do it. But by the will of God in diſtinction from that will which is ſignified by his Commandement, we underſtand his purpoſe to have this, or that, to be brought to paſſe, &c.

Fourthly, none but a man of ſo crackt a Conſcience, as he in all his Writings, but eſpecially in this his laſt Book, hath diſcovered himſelf to be, would or durſt have ſaid, that according to Dr. *Twiſſe*, men ſhould ſin of neceſſity, do what they can to the contrary: when as all who have but (to uſe his own Phraſe) tipped into any of Dr. *Twiſſe* his Writings, can tell with me, that perchance five hundred times over, in ſeveral parts of his Books, he teacheth us, that as *Gods* will is to all things, which fall out neceſſarily, the Fountain and Original of all that neceſſity; ſo that very ſame will and Decree of *God* is in like ſort, the Fountain and Original of all *contingency, voluntarineſs, or liberty* in things which are acted by the *free will of the Creature*, (*c*) how often ſaith he, that *voluntas non poteſt cogi, ne à Deo quidem ipſo*, that the *will* neither is, nor can be compelled to *good or evill*, no not by *God* himſelf, and that becauſe ſuch compulſion would imply a contradiction?

(*c*) *Dr. Twiſſe Lib. 2. p. 40. Col. 2. Sæpiſſimè has profert Sententias. Damus Deum eſſe cauſam particularem uniuſcujuſq; actûs; Damus eſſe agens liberum, etiam omnis Libertatis fontem, quippe quòd non modo neceſſaria fiant neceſſariò, ſed & contingentia omnia contingenter eveniant, ejus voluntatis efficaciæ tribuendum cenſemus cum Aquinate.*

Fifthly, As hard a *Catachreſis* as in his tender and delicate eares, it may be for Dr. *Twiſſe* to ſay, that *voluntas ſigni* is not properly *Gods will*, yet it is nothing near ſo hard a *Catachreſis*, as that is of *Arminius* (*d*); of himſelf, and all his faction, or to maintain, *Phil.* Chap. 1. 21. *that God really and ſincerely deſires the eternal welfare of all ſinners*, and yet intends to deny to a world of them, that *efficacious Grace* without which the Lord knowes it to be impoſſible, that any ſhould be converted or ſaved (*e*).

(*e*) *Let him in many places learn this from Dr. Twiſſe. Lib. 1. P. 224. &c. Paſſim. Arminius ipſe fatetur, Deum ſtatuiſſe certo decreto quibuſdam fidem & pœnitentiam non dare, quos tamen negare non poteſt à Deo per prædicationem Evangelicam ad fidem & reſipiſcentiam inſtigari, quare Deus inſimulandius erit hypocriſeos, ex ipſius ſententia æque atque ex noſtra. Idem Ibid Quare quanquam Gratiam credendi efficacem tribuere recuſet Deus, tamen ſpeciem deſiderantis habet, ut crederent homines ſine omni ſimulatione, juxta Arminium.*

Sixthly, If he would have been any thing valiant, he should not so often like an *Adder* in the way, *Gen.* 49. 17. be *nibling at the heels* of this useful distinction of *voluntas signi, præcepti, &c.* and of *voluntas Decreti, beneplaciti, &c.* but he should, if he could have done it, have broken the head of it, which yet it still lifts up, in Dr. *Twisse* his Writings, in Mr. *Whitefields* (*f*), and in divers places of the *Corrept. Correct.* (*g*).

(*f*) Epist. p. 2. 3, 4, &c. Corrept. Correct. p. 76. p. 151, 152, 153, &c.

(*g*) *Si quis corripit ne pereat, cur non corripiat nec plùs pereat?* Aug. de Corrept. & grat.

Seventhly and lastly, unless any man whilest he is upon the face of the Earth, could for certain be able to say, and make it good, that he were absolutely reprobated, I wonder, with what sense he can be able to say, that Gods *preceptive will*, or his *voluntas signi*, is *but Gods will of his not willing*, when as yet suppose a man could be certain of his Reprobation, as a Child of God may be of his Election; yet even to such a one, Gods præceptive will would signifie these things;

First, That it is his duty to believe and repent.

Secondly, That God would like of his so doing, if he do it.

Thirdly, That if he do but Gods will in some measure, whilest he is here, his torments even in Hell shall be the fewer.

§. 2. As for the rest which followes in this Chap. 4. about my *abuse of Scripture*, it first hath, as to any thing that may seem difficult in it, been answered already.

Secondly, He might well have cryed out upon me, for abusing of Scripture, if I should have so fowly and absurdly misinterpreted any Scriptures, as he doth two most noted ones, that of *Act.* 2. 2. with 4. 27, 28. that other of 2 *Sam.* 12. 7. 8. Of the former he is not ashamed to say (*h*) that God determined the *thing* (*viz.* the crucifying of Christ) should be done, *but not that they should do it*: whereas first the words of the Text are ex-

(*h*) *Sinner Impleaded*, p. 258, 259.

expreſly, that they by wicked hands did *crucifie and ſlay Chriſt*, according to the determinate Counſel and *foreknowledge* of God; And if we would know who thoſe they were, who ſo did take and kill, and crucifie Chriſt? The Text, *Acts* 4. 27, 28. anſwers as punctually as any thing can be. Of a truth, againſt thy holy Child Jeſus, *both Herod and Pontius Pilate, with the Gentiles and people of Iſrael, were gathered together, for to do whatſoever thy hand and thy Counſel determined before to be done*

Secondly, His interpretation is directly againſt that of St. *Auſtins* (*a*).

Thirdly, Were it true, it could not at all ſerve his turn for the clearing of God from being the Authour of ſin; for if that which is notoriouſly falſe, but which he every where ſuppoſed to be true, were indeed ſo, that God cannot in any ſenſe be ſaid to *decree*, or to *will* ſin, but he becomes the Authour of ſin, the Lord (according to his way of reaſoning) would become ſo by whomſoever, or whenſoever *God* ſhould have determined the Crucifixion of Chriſt to be effected by the naughty wills of men; for good they could not be, who would offer to ſlay the *Prince of life*. About the ſecond, he is bold to ſay, (*b*) that it were much better to think, that *David erred in his Conjecture, then to ſpeak irreverently, or indecently of God Almighty*. As if firſt he had proved, that *David*, who at that time, was in as meek, ſound, and calm a temper, as ever he was in, in all his life, had ſpoken irreverently, or indecently, in what he ſaid, or at that time of *God Almighty*.

Secondly, as if *David* in cold blood, would afterwards have injoyned his Son *Solomon*, to way-lay *Shimeis life*, and that only for delivering an unpleaſing Meſſage to *David* which, he had as much warrant for, as *Samuel* (they be his own words) *had done before him*.

Thirdly, As if his *ſapleſs ſenſeleſs ſubitane* Comments on this Scripture, were to be preferred above St. *Auſtins*, and above the ſtream of all ſorts of Interpreters. Mr. T. P's. αὐτοῦ had not yet obtained that credit in the Church.

(*a*) *Judas electus eſt ad fundendum ſanguinem Chriſti. Auguſt. Lib. des Corrept. & Grat. Illos debemus electos intelligere per miſericordiam, illum per judicium*

(*b*) *Philanth. p.* 48. *Chap.* 4.

§. 7. *A short Answer to his whole Chapter* 3. *from p.* 37. *to* 53.

To all this *Master-rowl*, or *Catalogue* of *Scurrilities*, or *Calumnies*, as he *ad libitum*, termes my expressions (*a*), which he scrapes together from several parts of my Book, more need not to be said, but what hath been said already, only beyond what is exactly needful, *ex super abundanti*, it may not be amisse.

(*a*) *Phil.* 45.

First, To entreat the ingenuous Reader, that he would but be pleased to turn to my *Correptory Correct*, according to the *direction* which Mr. T. P. affords him, and then with me he will be easily able to observe, that divers of the *expressions* which here he represents, and T*ragically* exagitates, are,

1. Either not by me spoken at all, but forged by himself to make me odious.

2. Or not so spoken, as he makes shew of.

3. Or as fitly spoken, as any thing could well be, against such an adversary as he is.

4. Or allayed with Reasons, discovering the necessity of the harshest expressions.

5. Or at utmost requiring but few *Grains* of allowance, to make them *passable*. It was *Ergo*, not fulness of *matter*, but want of it, which makes him raise all the dust he doth in this Chapter.

Secondly, It may not be amisse to request, even himself seriously to consider, what his expressions against me have bin both in his Letters, and in this latter *signal publique* writing; and then if at least he hath any thing of *front* or *Candor* left him, he will acknowledge, that if in the *ebullitions* of my *Passions* and *Expressions* suitable unto them, I have any where exceeded against him, he hath quit *scores with me*, and returned me *like for like*, may he say, so as to say,

——*Jam sumus ergo pares?*

Nay,

Nay, He ſhould acknowledge, that he hath ſo far out-ſtripped me as the moſt *artificial* and *Elegant ſcold* ever did the moſt pewling *Smatterer in a Tongue-Combate. Laureâ tu dignus!*

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§. 8.

An Anſwer to any thing that is Dogmatically material *in his 3d Chapter to his Sect. 6. p. 61.*

§. 1. THat I make *God* to be worſe than the Devil himſelf, p. 10. *quoting my 24. page, where he knowes as well as I, that there are no ſuch words in all my page.*

2. That what I ſay *of Gods being* ἀνθρωποκτόνος *is only inferred from that Doctrine which I reſiſt, and he defendeth.*

Anſw. 1. I do not ſay *abſolutely*, that he ſaith ſo, but that *upon ſuppoſition of an abſolute Decree*, (which elſewhere, I prove, muſt needs be ſo (*a*), he is *not aſhamed ſo to ſpeak*, both in his p. 24. and in his p. 41. & 13. *Correct Copy*: and that he thus ſpeaks by way of *inference*, he dares not here deny.

(*a*) *Corrept. Correct.* 139, 140, 141.

Second y, He takes no notice of what I have divers times told him (*b*), that whileſt he makes no proofs, that either in *Terminis*, his Adverſaries do ſpeak thus, or that by any lawful *Conſequences*, they muſt ſpeak thus, Theſe blaſphemous ſpeeches are rather his, who utters them, than his *Adverſaries*, who abhorr the thoughts of them more than he doth.

(*b*) *P.* 64. 70. *p.* 72. 182. *&c.*

Ibid.

Ibid. p. 61.

1. *In what a lamentable caſe is my Declamator, if he be now* obſerved to ſay, p. 115. That *puniſhment muſt needs be decreed before the permiſſion of ſin.* And p. 87, *That God is the determiner, not only of all things and actions, but of their ſeveral modalities too, &c.*

Anſw. 1. If any body will but be pleaſed to turn to the words of my *Corrept.* p. 115. 116. He will there find that, with Dr. *Twiſſe*, I do conclude the *Decrees* of Gods *permitting of ſin, and of his damning for ſin*, not to be *ſubordinate, but coordinate*, inſomuch, as that I ſay, *no rational Creature, either noble, or ignoble, did ever in time ſuffer ſo much, as to the cutting of his finger, but for ſin; nor did God ever entertain any thoughts that he ſhould ſuffer for any thing elſe.*

Secondly, it may be in the ſame place as plainly ſeen, that what *I* ſpeak of *puniſhments*, being decreed before the *permiſſion of ſin*, is only ſpoken by way of oppoſition to the πρωθύστερον in *Divinity*, with which, p. 23. of his *Correct Copy*, he had *made himſelf ſo merry*, and upon the ſuppoſition of ſome that damnation of the *Creature*, is the ſupreme end of *Gods* intention, which upon the place *I* diſpute againſt.

3. If any body will but yield to what *I* ſay, p. 86. & 87. (and if he yield not to it, & to the Authority by which I back it in the Margin, he is worſe than diſtracted) that *God doth not only determine all things and actions, but their ſeveral modalities too, as to the manner of their being, whether as neceſſary contingent or voluntary, then he will not ſhew himſelf a lamentable Declamator* (it were pitty ſo egregious an *Orator*, as himſelf is known to be, ſhould ſo fowly ſtumble) but, which is worſe, he will prove himſelf to be a moſt woful *Calumniator*, whileſt he would inſinuate, that by holding this principle, *I* muſt needs maintain *God* to be the *Author of ſin*, whereas any *learned* and *ſober* Reader will eaſily conclude, that *I* muſt needs maintain the contrary, *viz.* that if *God* determined *modalities*, as well *as things*, that then he did *determine*, that ſin ſhould be by him permitted to fall out by the contingent voluntary ſinful will of the *Creature*, but not at all by the *ſinful* will of the *Creator.*

§. 9.

§. 9.

To his §. 2. p. 56. which I had almoſt forgotten.

That I *allow no other will to God, then a Hypothetical one,* p. 4. *yet he knowes on the contrary, that he neither doth, nor can ſhow any one paſſage in my notes, where I deny, that God Almighty hath as well an abſolute, as a conditional will.*

Anſw. Firſt, I ſpake that only by the by in that place, and therefore no great matter ſhould have been made of it.

2. By any underſtanding man, I muſt needs be underſtood to ſpeak it in reference to the Decrees of *Election and Reprobation*, which every body knowes, that ever hath read him, he maintains only to be *conditional*, and not at all to be *abſolute*, ſo that if here, or as again he doth Chap. 4. p. 2. he ſhould talk of never ſo many *abſolute Decrees of God* yet every body would ſee that he doth *vagari extra oleas*, ſpeak nothing to the main purpoſe.

3. It is moſt obſervable, that where he ſpeaks moſt diſtinctly, about Gods *abſolute Decrees*, as he doth *Philanth.* Chap. 4. p. 2. he ſets not down any one abſolute Decree, by which the Lord determined to give *Faith or Repentance unto any*; but that he is abſolute in this that he will proceed by the *Rule of rewarding, if we will obey, and of puniſhing if we will not.*

4. By what he doth, even in this Section, refer us unto in *Correct Copy*, p. 49. & p. 52. and by what he diſputes up and down about Gods *antecedent* and *conſequent* will, there is nothing ſo plain, but that Gods *abſolute will*, which he and his *Arminians* with him call his Conſequent will, is grounded upon his *Hypothetical*; and, ſo if a man could tell how to believe it, his will is but *hypothetically abſolute.*

5. Chap. 4. p. 2. He grants Gods Decree of *Creation to have been abſolute*; but he will no where grant, God, when he decreed to create Man to have reſolved, for what end he would make him. God and Nature uſe to make nothing in vain; but according to this mans *goodly Divinity*, God decreed to make one of the chiefeſt of his Creatures, before he had reſolved upon the *Cui bono.* He is extremely angry with *Calvin, Correct Copy*, p. 24. for having ſaid, that *God foreknew, what end man ſhould have, before he made him,*

and

(a) *The words which* *and d d therefore foreknow it*, becauſe by his decree he had ſo *ordained it.* (a)

Mr. T.P. *finds fault with, are theſe, Lib. 3. Inſtit. Cap. 23. §. 7. Decretum quidem horribile fateor, inficiari tamen nemo poteſt, quin præſciverit Deus quem exitum eſſet habiturus homo, antequam ipſum conderet; & ideo præſciverat, quia Decreto ſuo ſic ordinaverat.*

§. 10.

To his 9th Section, p. 62, 63.

§. 1. *That (in my ſeventy page) I give out Faith and Infidelity to be the cauſes of Election and Reprobation*, p. 15. Still my amazement growes more and more, that any man, even in print, ſhould ſpeak ſo clearly againſt his knowledge, and contradict his own eyes, and the eyes of as many, as ever have or ſhall read me; for there is not any ſuch *word* in all that page, which he citeth, or in any other which he citeth not. In the page which he citeth, I ſay, that Chriſt is the means, the meritorious cauſe, and head of our Election, *&c.*

Anſw. Doubtleſs, our Authour is frequently diſpoſed to pretend amazement at my doings, and yet, without all peradventure, when he never ſhakes, or ſhivers at all.

Cum frigidus nullus obſtruit præcordia ſanguis.

He doth it without once *changing colour*; for elſe 1. when I did but ſay, that he gives out *Faith*, and I might rather have ſaid, *good works* of all ſorts, to be the cauſe of *Election* (for them in all his writings, he rather delights to name than *Faith*) he could have had no reaſon of complaining. I ſpecified not what kind of cauſes he took them to be, I only ſaid, he took them to be cauſes. And I trow, he will grant me, that *Cauſa ſine qua non*, or *conditio ſine qua non*, which even, p. 39. whileſt he diſputes againſt me, he grants *Faith* and *good works*, to be of *Election*; are in their kind to be reputed Cauſes.

2. Whileſt

2. Whileſt in the very next lines to the words, which I have tranſcribed, he doth out of §. 55. of his *Correct Copy*, quote it, that *good works are required as a neceſſary condition, though very unworthy to be the cauſe of our Election.*

3. I will leave it to underſtanding Readers to judge, whether this neceſſary condition which here he talks of, amount not to ſomewhat more then a bare *antecedent*, or a mere *Cauſa ſine qua non?* The rather, becauſe in other places, he calls it the *important condition*, without which, *Election* cannot be had. Nay, that which p. 70. of his *Correct Copy*, (the very page which I had quoted againſt him) makes the difference betwixt the *Elect* and *Reprobate*, and that becauſe (as there he ſpeaks, as well as elſewhere) thoſe, who are in *Chriſt by faith, are better then thoſe*, who are out of Chriſt by *infidelity, who therefore are choſen, when as others are left*: yea, that, without which it would be *unjuſt for God to elect any man*, *Correct Copy*. p. 71. *Juſtification preceedeth Election, becauſe no man is elected, unleſs he differ from him that is rejected.* p. 69. *Correct Copy, whatſoever is juſtly decreed, may be juſtly executed, as it is decreed.* If he *decreed to ſave any without regard, or reſpect of their being ſuch, he might actually ſave them without reſpect to their being ſuch* So that he needed not ſo *thraſonically* to have boaſted of his logical skill againſt me, (whom he looks upon, and repreſents p. 63. as a meer *ignaro* in theſe matters) to diſtinguiſh p. 63. betwixt the *Cauſe propter quam res eſt*, for which a thing is; and the neceſſary condition, (*ſine quâ non eſt*) without which it is not; whileſt in his own mentioned expreſſions, he doth ſufficiently confound them.

3. Though he do very often times gull us, as p. 70. *Correct Copy, Philanthrop.* Chap. p. 80. with good words, that God makes the difference, and crowns *his own gifts in us, &c.* yet how will it be poſſible for him to put any good ſenſe upon theſe words, who every where teacheth, that *theſe previous diſpoſitions* are precedent to Election, that we are not choſen to *Faith and good works, and perſeverance in them, but that we are by Gods chooſing, foreſeen to have them*? He likewiſe maintains *Correct Copy*, p. 69. That God *no otherwiſe executes his Decrees*, then he made them: and *ergo*, if in our firſt and eternal Election there were *reſpect had to our faith*, good works,

and perſeverance in them, then ſure, when in time he doth call us effectually, *Rom.*8.28. (which moſt Divines uſe to call our temporal Election, from 1 *Cor.*1. 26, 27.) he doth in like ſort chuſe us for our *Faith*, good works, perſeverance, *&c.* and all this ſure will make them to be ſomewhat more then *Cauſa ſine qua non*, or *conditio ſine qua non*, even ſuch things as being performed according to what the Judge requires, do move his will to beſtow Election as a reward upon us, as I have told him, that one of his dear *Remonſtrants* ſpeaks (*a*).

(*a*) *Nic. Grevinchov. contra Ames p.* 24.

Contendo naturæ legum ac conditionum præſcriptarum omninò conveniens eſſe, ut voluntas Judicis à conditione poſtulatâ & præſtitâ moveatur ad præmium. Juſt as the Maſſilians of old, Proſper in Reſp. ad 8. *dubium Genuenſ. Ipſa Electorum Prædeſtinatio non eſt niſi retributio. Et evidenter, Fauſtus. Lib.*2. *Cap.*3. *Præſcientia gerenda prænoſcit, poſt modum prædeſtinatio retribuenda præſcribit. Illa prævidet merita; hæc præordinat præmia: præſcientia ad potentiam, prædeſtinatio ad juſtitiam pertinet. Philanthr. p.* 66. *Reprobation is ſaid to be an act of Juſtice, and good works, &c. are the important condition, without which Election will not be had.*

4ly. Who that obſerves how often in the *Correct Copy*, and elſewhere, Mr. *T. P.* doth confound the Decree of *Election*, with the Decree of *Salvation*, will believe that Mr. *T. P.* makes *Faith and obedience*, &c. only to be neceſſary *præcedents* unto life and *Salvation*, and that he doth not alſo take them to be Cauſes of *Salvation*, if not *directly meritorious*; yet in ſome more then ordinary way, procuring and cauſing *Salvation*? Mind the drift of his Diſcourſe, againſt the *Solifidians*, *Sinner Impleaded*, from p. 332. to 337.

5ly. If he will maintain, that there is any the leaſt *Analogy* betwixt his Doctrines of *Election and Reprobation*, then as every where he maintains ſin to be the meritorious *Cauſe* of *Reprobation*, what reaſon hath he to deny that *Faith and obedience* are the meritorious Cauſes of Election, which is oppoſite to Reprobation?

6ly. Who can believe, that all in haſte Mr. *T. P.* will in heart differ, whatſoever in words he may ſeem to do, from what he doth (after his faſhion) moſt ſolemnly quote out of *Proſper*, *Auſtin*, *Melanchthon* (*b*), Saints whom for his own turn he

(*b*) *Phil. Chap.*3. *p.*77

he will elſewhere, be thought to adore, who (as he ſaith) did all agree, *That Gods Predeſtination was according to foreknowledge, ſo as he made ſome Veſſels of honour, and ſome of diſhonour*, even for this cauſe, becauſe he foreſaw their ſeveral ends, or what wills they would be, and what would be their actions, under the aſſiſtance and help of grace? Mark, that *Proſper* in theſe words, ſpeaks neither his own, or *Auſtins* ſenſe, but that of the *Maſſilians*, or *Semi-Pelagians*. Is there any thing in the *genius* of any of Mr. *T. P's.* ſingular Doctrines, which ſhould move him to enter a diſſent from theſe ſayings?

§. 2. *As for what he adds of Chriſts being the means, and the meritorious cauſe of our Election.*

Anſw. There might be ſome reaſon to take ſome more then ordinary notice of it,

1. If he had made it his buſineſs, as well to have proved it, as after *Arminius* and others, to have dictated it.

2. If he would have thought it worth the while, to have confuted any of Dr. *Twiſſe* his large Diſcourſes againſt it, unto which I had about it, referred him in my *Corrept. Correct.* p. 227. (*c*)

(*c*) *D.* Twiſs *vindic. Lib. de electione. Digreſs.* 1. *& 2da &c. à p.* 151. *ad* 178.

3. If it were not apparently abſurd to talk of means of *Election*, Election being by vertue of one entire abſolute eternal Decree of God, which comprehends in it, both *end and meanes*.

4. Were it not ſo, that Jeſus Chriſt himſelf, conſidered as Mediator, were not himſelf predeſtinated, and elected to be the head of the Elect, and ſo no *Elector*, or means of *Election*, *Rom.* 3. 25.

§. 3. p. 64. l. 11, 12. *I had never ſo little Logick as to ſay, that any thing in man (which is the Object) could be the cauſe of Gods Decree, but that man is the cauſe of his ſin, and of his puniſhment.*

Anſw. 1. Why then hath he hitherto every where ſo fiercely pleaded for conditional Decrees of *Reprobation*, grounded on, or at leaſt occaſioned by ſin, as the *conditio ſine qua non*, the *neceſſary*,

ceſſary, the important condition, which in this caſe is *tant amount* with a cauſe of the Decree.

2. Why did he but juſt now tell us, p. 63. *That Chriſt* is the *meritorious cauſe of Election*, and what is Election, but Gods *eternal, internal immanent Decree*, appointing ſome to obtain *grace and glory*.

3. Doth he not know, that if he were candid in this acknowledgement, that then all Diſputes betwixt him and the men he contends againſt, would be ended? who none of them all doubt; but ſin is the cauſe of the Execution of the *Decree of Reprobation* though it be not the cauſe of the *Decree* it ſelf? that *Man is the cauſe of his ſin, and of his puniſhment too*, as here he himſelf doth ſpeak? That though Chriſt be not the *meritorious cauſe of Election* yet he is the *meritorious cauſe of Salvation*, and of all thoſe ſpiritual bleſſings which we are choſen, or elected to? (*a*)

(*a*) *Dr. Ames no Arminian ſure, cites this out of Bellarmine, with approbation, ſave that he ſaith, Tollantur merita, & nihil erit reprehenſione dignum in hac diſtinctione prout à Bell. uſurpatur. Ames Anti-Synod. Dordrac. Cap. 1. p. 15. Bellarmin's diſtinction in de Grat. et Lib. Arbitr. Lib. 2. Cap. 14. Electio æterna duobus modis conſideraci poteſt, uno modo ut eſt intentio dandi gloriam, alio modo ut eſt diſpoſitio executionis, & quaſi executio in mente divina. Nam priori modo, Electio eſt mere gratuita, & nullam prærequirit præviſionem operum bonorum: Poſteriori modo, præexigit præviſionem meritorum. Non enim vitam æternam ſub ratione præmii, Deus dare diſpoſuit, niſi eis quos bene operaturos eſſe prævidit. Gloria in genere cauſæ finalis prior eſt bonis operibus, in genere autem cauſæ efficientis, priora ſunt bona Opera quàm Gloria.*

4. Need he once more be ſhewed how that by this ſaying, he hath given his *Correct Copy*, and now this pretty *Philanthropy* of his, a *fair fall upon the'r backs*, *Corrept. Correct.* p. 144 145. The force of truth is often ſuch, as that it wrings a Confeſſion from its otherwiſe moſt ſtubborn oppoſers.

§. 8. 64.

§. 3. In his p. 121. he ſaith, he knowes not any one, either of the ancient or modern Orthodox Writers, who will not readily yield, that God did not abſolutely decree the Reprobation

bation positive of any Creature; but upon præscience, and supposition of wilful *Rebellion*, and impenitence. I will now take him at his word he is as perfect an *Arminian*, as I have ever heard speak, or else he confesseth he is not Orthodox. In these few words, he hath ruined himself and his cause, for ever, unless he will say, *that he is my Convert, and the best of his Book, a long impertinence, he cannot escape by any service, &c.* Mr. *T. P.* goes on tryumphing over me, more or lesse, to p. 68.

Answ. 1. It hath used to be said, that *Lapsus linguæ non est error mentis*; the trip of a mans tongue is no error of his mind. *Claudius* that dull and lasie Emperor, catched not more at flies, then this Gentleman doth at unwary syllables; yet he hath not so much as discovered, wherein the *stumbles or trippings* of my *Phrases lye*. By what I do in that very, p. 121. oppose in him, which did confound *Reprobation* and *damnation*, and much more, by what *Corrept. Correct.* p. 113. and elsewhere, I had distinctly set down my meaning, was *sufficiently expressed, viz.* that considering two things in Gods Decrees,

First, *actum volentis Dei*, the act of Gods Decree, or the intention in it self considered.

Secondly, *rem decretam*, the thing decreed, or the will to execute that Decree, that the former is not grounded upon *Præscience of any wilful Rebellion*, but that the latter is, of which alone, as is plain, I speak in my Text, p. 121. and my meaning is much the same with that which, but just now, I expressed out of *Ames*, and *Bellarmine*.

2. If the saying of this can make me *as very an Arminian*, as ever he heard speak, I dare be bold to say, that as great *Anti-Arminians* as ever I heard of, or ever set pen to paper, have spoken as much. I shall not need at large, to quote Doctor *Davenant*, Dr. *Walæus*, Dr. *Rivet*, (a) nay, all the *Sublapsarians*,

(a) *Dr. Walæus Contra Corvin. in Quarto, p. 30. & 152. Bishop Davn. Animadvers. p. 42, 43, & 111. in ô passim. A. Rivet Disputat. quintâ de Reprobatione Thes. 8, 9. &c. Paulus Ferius a professed Supralapsarian. Schol. Orth. Cap. 28. Voluit quidem Deus non beatificare Judam, sine ullo respectu peccati, tamen non habuit voluntatem infligendi pœnam, nisi propter peccata, quæ in eo prævidit.*

ans, who ſpeak full out as high as this comes to, and yet never commenced *Arminian* Doctors; but let me only, in the Margin, refer him to multitudes of places, out of Dr. *Twiſſe* (*b*), and for the behoof of the Engliſh Reader, I ſhall tranſcribe ſome few *ſignal paſſages* out of Dr. *Twiſſe*, in his Anſwer to the Synod of *Dort* and *Arles*, reduced to *practiſe*: And very hard it will be for Mr. *T. P.* to prove Dr. *Twiſſe* to be an *Arminian*; and yet to his ſayings, he muſt conſent, if he will not prove himſelf to ſay, that *any thing in man which is the Object, can be the cauſe of Gods Decree*, p. 64.

(*b*) Doctor Twiſſe. *vindic. Lib.* 1. *p.* 100. *Certiſſimum eſt nobis Deum decreviſſe, ut non niſi nolentes, atque impii perderentur: verum & hoc ſubjungimus, hinc tantum ſequi impietatem cauſam eſſe perditionis, non autem decreti ſive conſtitutionis divinæ. In eandem ſententiam ſæpiſſime*, p. 332. *Col.* 2. *Lib.* 2. *p.* 11. *col.* 2. *Epiſt. Dedic. ad Reg. Bohem.* p. 4. *Lib.* 1. 82. 99. *and I dare be bold to ſay, in a* 100. *places more, &c.*

Dr. *Twiſſe* Synod of *Dort* and *Arles*, p. 10, 11.

God did decree to damn no man, but for ſin, is the unanimous conſent of all our Divines, *&c.* And accordingly, *Tilenus* himſelf, when he was on our ſide, took exception againſt *Arminius*, his ſtating the Decree of Predeſtination and Reprobation, according to our Opinion, to proceed, *citra omnem conſiderationem reſipiſcentiæ & fidei in illis, aut impenitentiæ & infidelitatis in hiſce, i.e.* without all conſideration of Repentance and Faith in thoſe, or of impenitence and infidelity in theſe. And this, that *Rev.* Dr. further proves, p. 11. out of *Piſcator*, and out of the *Contra-Remonſtrants*, in the Conference at the *Hague*, *&c.* So oppoſing his Adverſary, p. 38. and 39. he had theſe words.

Secondly, He aggravates it by the circumſtance of the leaſt conſideration of ſin, which we are ſaid to deny to have place in *Reprobation*; whereas Divine conſideration hath no degrees at all, whereby it may be capable of greater or leſſe, (a fair anſwer to what Mr. *T. P.* hath, p. 6.) Sin hath degrees in man, but Divine conſideration hath no degrees at all.

To

To come nearer to the point, & to discover their jugling, in stating our Tenet most calumniously. Consider, I pray do any of our *Divines* maintain, that God did ordain to damn any man but for sin? (and by positive Reprobation in my p. 121. I meant nothing, or could mean nothing but *damnation*). It is apparent, they do not; all acknowledging, that like as God doth damn no man but for sin, so doth he ordain to damn no man but for sin. And a little after, to add one thing more, not for their sin which they sinned in *Adam* only, but for those very actual sins and transgressions which they are guilty of. And if any thing can be spoken yet more plainly in the same Book, p. 40, 41. having spoken of Election, he speaks thus about the decree of Reprobation. The like distinction is considerable on the part of Reprobation, which also is the will of God in a certain kind; I say, we must distinguish in this Decree, the act of Gods decreeing, and the things decreed by him. And these things are of a different nature, and so different, that look what alone is the cause of the act, that alone is the cause of one thing decreed by it, but not so of the other. As for example, the things denyed by Reprobation, are,

1. The denyal of Grace.

2. The denyal of glory, together with the inflicting of damnation. As touching the first of these, look what is the cause of Reprobation, as touching the act of God reprobating, that and that alone is the cause of the denyal of Grace, *viz. that of Faith and Repentance*, to wit, the mere pleasure of God: But as touching the denyal of glory, and inflicting of damnation. God doth not proceed according to the mere pleasure of his will, but according to a Law, which is this, *whosoever believeth not shall be damned.* And albeit, God made that Law according to the mere pleasure of his will, yet no wise man will say, that God denies glory, and inflicteth damnation on men, according to the mere pleasure of his will; the case being clear, that God denies the one, and inflicts the other merely for their sins, who are thus dealt withall.

Thus

Thus far that great *Arminian Maule*, Dr. *Twisse*, unto all which as a signal *conclusion*, let that noted place be added, *Vind. c. Lib. 2. p. 75. Nunquam mihi contigit incidere in quempiam è nostris asserentem, impios Creatos esse ad gloriam Divinæ Justitiæ in eorum supplicijs demonstrandam* ob decretum Dei, *sed signanter, hoc fieri passim profitentur ob peccata* iplorum impiorum *non quod peccata impiorum dicant esse causam creationis, sed quod peccata hominum, tam in executione quàm in intentione Dei constituant causam damnationis ipsorum, &c.*

§. 4. As for what he subjoynes next p. 65. against the distinction betwixt *Reprobation, Positive and Negative*, there is no real difference betwixt not choosing and refusing, or *betwixt not saving, and damning, in Gods Decree &c.*

Answ. 1. I trust Mr. T. P. notwithstanding all the many *Proselytes*, which he glories his *Correct Copy* to have gained him, (*a*) is not become so absolute a *Dictator* in the Church, as to be able by some few scrats of his pen to overthrow a *distinction*, so solemnly, and so long received, as I could show, if need were, at large, this to have bin by *Austin*, by multitudes of Schoolmen, one of which is not afraid to question any mans prudence, who shall deny to plain a thing (*b*) by his beloved *Arminius* himself, or by all sorts of *Neotericks*.

(*a*) *Phil. Chap.* 3. *p.* 55.

(*b*) *Pernot. Lib.* 7. §. 10. *Quis tam imprudens qui dicat voluntatem excludendi efficaciter aliquem à fine, & voluntatem permittendi illum pro sua libertate desistere à fine non esse voluntates distinctas?*

Secondly, Though in Gods decrees, who is *purus putus actus*, there be no multiplicity of acts, one succeeding the other, as in men; yet *ex parte rei*, and to us poor mortalls, there must needs, as to *the matter*, be conceived as great a distinction betwixt these two, as there would be betwixt an Earthly Judges, leaving a Prisoner in Goal, or not preferring of him at Court, and his adjudging of him to the Gallowes for his fellonie.

§. 5. As for the tedious *Dilemma* with which in the same page 65. he would fain gravel me upon occasion of what I had wrote, p. 197. in defence of *Calvin*.

A. 1. Any wise body will easily perceive, that none but a very absurd man would have put it, seeing in that place, I have no occa-

occasion at all, nor do not make any the least use of the distinction betwixt *Reprobation positive, and Reprobation negative*, only I have occasion to distinguish Gods eternal *Reprobation*, from the first *Adams* and the *Angels temporal Apostacy*. And of the first, I say with *Calvin*, that Gods secret will was the sole cause; but of the latter, that *Adam* and the Angels sinful wills were the cause. See *Calvin, de prædest. p.* 711.

2. Any body, if he will but turn to what I wrote, *Corrept. Correct.* p. 195, 196. in defence of *Calvin*, will easily discover Mr. *T. P's.* unreasonable *thriftiness*, in sparing to give any Answer to no lesse then four of my *Replies* against what he had said against *Calvin*, and in nibling only a little at the fifth, by the *intrusion* of a most unseasonable *Dilemma*; for the making whereof here, there was no other occasion given him, then what he was pleased to take from his own *working wormish fancy*.

3. Seeing Mr. *Calvin*, whensoever he hath occasion to speak of Gods Decree of leaving Angels, or the first *Adam* to themselves, so as not to have decreed them that efficacious Grace, by which they would certainly have preserved themselves from falling, and did only afford *them that sufficient Grace*, by which they might have stood, if they had so willed; the Lord gave them only *posse stare vel non peccare si vellent*, he gave them ability to have stood if they would, but he did not give them *voluntatem standi quod potuerunt*, a will to stand, according to what they were able; I say, *Calvin* never speaks of these matters, but with serious profession (*a*), that he is amazed

(*a*) *See him in and about the place quoted*, Correct Copy, p. 50. *out of his* 4th *Sect of the* 23. *Chapter of his Institutions; but especially, let that Signal passage be marked, which he sets down*, Lib. *de æterna Dei prædestinatione*, p. 711. *Edit. Genev.* 1612. *Quomodo Dei præscientia, & Decreto statutum fuerit quod de homine futurum erat: neque tamen in Culpæ societatem trahendus sit Deus, quasi transgressionis vel author sit, vel approbator: quum longe altius humanæ mentis perspicaciâ esse palam sit, ne ignorantiam nostram fateri pudeat. Imo, ne quem ex fidelibus fateri nescire pigeat, quod Dominus Lucis suæ inaccessæ fulgore absorbet. Primum, nihil aliis, nisi ex animi mei sensu, præscribo. Testis enim mihi erit Dominus, cui conscientia mea subscribit, sic me hæc stupenda ejus judicia quotidie meditari, ut nulla plus aliquid sciendi curiositas sollicitet, nulla mihi de incomparabili ejus Justitia obrepat sinistra suspicio, &c.*

zed at the depths of Gods Counsels and proceedings, and therefore it would have been no wonder, if my self defending him, should have put forth something not so *satisfactory to humane reason.*

§. 9. *Answer.*

To his intolerably long talkative Sect. 23. set down by him from p. 84. to p. 98. in defence of *Universal Redemption, and against the error of Christs dying for the Elect only.*

Answ. But for my good Neighbor's saying, Chap. 1. p. 15. that *with the Opinion of Universal Grace and Redemption, all others in debate must stand or fall*, which he repeats a second time, p. 93. of this very sect when he saith, that it *is the main hinge*, upon which all turns, and doth *depend*, I for my part would most closly have adhered to my promise of *avowed silence*, set down most solemnly, *Corrept. Correct.* p. 110. for I am sure he brings nothing new upon this *Argument*; nay, takes a most provident course of answering little or nothing to all, or most of the Scriptures which he had formerly objected against me, and with which he flourisheth once more, p. 85, 86. and which I had distinctly given Answers to, in *Corrept. Correct.* from p. 100. to 108. over and above what I had said against his various mistakes upon this point, p. 130, 131, 160. &c. *passim alibi*: yet, lest any body should justly be discontented, I shall subjoyn some *general Observations*, in opposition to this whole Section. Its no way fitting, that *General Grace* and *Redemption*, here pleaded for, should be graced with too many *special*, or *particular* Answers.

First then, p. 84. our Gentleman yet still against what I had said, pretends, that he maintains *Special Grace*, when as by what we have oftentimes heard formerly this *special Grace* flowes from a *Conditional general Decree*, and as in this Section we are told at large from an *Universal Redemption*, which he alone pleads for; having never as yet, nor any way being able by the *Genius* of his Tenents, to show us what *special Graces*

Graces, Chriſt by his death hath deſerved more for the *Elect* than for the *Reprobates*, and all that are or ſhall be damned in Hel. He cannot p. 84. be *of their eleaven, who do arrogate a Saviour wholly and only to themſelves*; and yet he full well knowes, that none are ſo preſumptuous, as not to allow Chriſt as well to be the Saviour of all the *Elect of God*, who ever were, or ſhall be exiſtent upon Earth, *as of themſelves*.

Secondly, What *Anſwers* to his formerly alledged Scriptures, and here again repeated, p. 85, 86, he did wholly deſpair to overthrow by *dint of Argument*, he attempts to do by *intollerable Clamours*, (*a*) and as impudent aſſertions, as ever dropped from the pen of the moſt *profligate Writer*. To inſtance, firſt he ſaith, p. 85. that *the limitations and reſtrictions which I put upon ſome General Scriptures quoted formerly by him, are as contrary to Scripture, as any thing could be invented by the wit of* Julian *or* Helvidius.

Anſw. And thus beſides his making of *Helvidius* as great an *Antiſcripturiſt*, as was *Apoſtate Julian*, whereas his Hereſie was only to be an *Anti-Marita*, (*b*) he ranks with his own certain knowledge, (for I had formerly alleadged them) *Auſtin*, *Proſper*, (my *Correct.* ſaith falſely, *Ambroſe*, p. 131. (*c*) the Church of *Smyrna*, the Church of *Lions*, unto which, let me now

(*a*) *Facile eſt Auguſtinum vincere, non veritate ſed clamore.*

(*b*) *L. Danæus de hæreſibus*, p. 151 *cum* p. 303.

(*c*) *Corrept.* p. 131, 132. *But more diſtinctly, ſee* Auſtin *Enchirid: ad Laurent:* Cap. 103. *de Corrept. & Grat. Cap.* 14. *ſee fuller and larger Teſtimonies of the Church of* Lions, *ſet down by* C. Janſen. *Tom.* 3. *Lib.* 3. p. 384. *in Libro de tenend. Script. veritat. in auctario biblioth. S. S. Patrum. Tom.* 3. *Cyrill. Alexandr. when againſt ſpecial Redemption, which he had pleaded for, he had objected that place,* 1 Joh. 2. 2. *the very place in which Mr.* T. P. p. 86. *& Correct Copy*, p. 38. *placeth his chief confidence, he anſwers* Lib. 11. *cap.* 8. p. 967. *hujus objectionis Solutio, non eſt explicatu difficili. Quia enim* B. Johannes *Judæus erat, & ex Judæis, ne qui forſan exiſtimarent Dominum pro Iſraelitis tantum Advocatum eſſe apud Patrem, pro aliis verò gentibus, quæ per orbem univerſum ſparſa ſunt non item, quamvis fide erga ipſum conſpicua futura eſſent, & brevi ad agnitionem Salutis per Chriſtum vocanda, neceſſario dicit non pro ſolis Iſraelitis.*

now add *Cyrillus Alexandrinus*, and others (as the *Valentine* Councel, Cap. 4. *Propter nimium errorem qui de hac cauſa exortus eſt, ita ut quidam, ſicut illorum ſcripta indicant, etiam pro illis impiis, qui à mundi exordio uſque ad paſſionem Domini in ſua impietate mortui, & aterna damnatione puniti ſunt, effuſum deſiniant; illud nobis ſimpliciter & fideliter tenendum ac docendum placet, juxta Evangelicam & Apoſtolicam veritatem, quod pro illis hoc datum precium teneamus, quibus ipſe Dominus noſter dixit: Sicut Moyſes exaltavit ſerpentem in deſerto, ita exaltari oportet filium hominis, ut omnis qui credit in ipſo, non pereat ſed habeat vitam aternam,*) amongſt pernicious *Hereticks* as bad as *Julian*, or *Helvidius:* other Reſtrictions did I put none upon theſe Scriptures, then what they do, and prove out of the Scriptures.

Secondly, He dares vent it p. 86. that if we will not take the mentioned Scriptures in that vaſt Latitude which he pleads for, we might as well deny an *Univerſal Creation of all things, which is not aſſerted to us, by ſo great a variety of plain expreſſions, as an Univerſal Redemption is found to be.*

Anſw. 1. There might be ſome place for this *bold aſperſion.*

1. When as any good Chriſtian ſhall think it as neceſſary to put it to the Queſtion, whether God muſt not needs be granted to be the Creator of all things, *viſible, and inviſible*, becauſe that in him, *we live, and move, and have our being*, Act. 17. 28. and for that it would imply a manifeſt contradiction, if it ſhould be otherwiſe, (nay, introduce *Atheiſme*) as he would queſtion whether there be the like neceſſity of aſſe ting Chriſt to be the Redeemer of all, whether *Elect* or *Reprobate, believers or unbelievers?*

2. What if the *ſyllabical expreſſions* in the word *All*, the *whole world, &c.* be as loud ſounding in the matter of *Redemption*, as in the matter of *Creation*, will it follow, that in reference to the former, for the matters ſake, far different from that of *Creation*, no uſe muſt be made of that Rule of *Auſtins*, that Scripture Phraſes muſt be interpreted, according to the na-

nature of the matter which is expressed by them (*a*)? Doth not himself acknowledge that of 2 *Tim.* 2.4. one of his main Scriptures, there were no lesse then 4. several Interpretations, *Correct Copy*, p. Of which not one of them, I am well assured, makes one whit for his *extravagant Universality* (*b*). But did he ever hear of any one Christian, so far distracted, as to contract *Universal Phrases* in the matter of *Creation*.

(*a*) *August Epist.* 59. *Scripturæ mos est ita loqui de parte, tanquam de toto: quam Divinæ Scripturæ consuetudinem per omne Corpus Literarum ejus creberrimè sparsam, quisquis diligenter adverterit, multa dissolvit quæ inter se videntur contraria.* (*b*) See the several *Interpretations fully set down by* C. Jansen, *Tom.* 3. *Lib.* 3 *Cap.* 20, 21.

Thirdly, Ought not the *Comments* of no lesse than two Angels from Heaven, *Math.* 1.21. *Rev.* 5.9. sway with us in this matter, for the *contraction* of the sense of some Phrases which seem to speak for an *All*, and every *individuall* of that *all*, taken in the utmost *Latitude* imaginable, for a sine of all *sorts and kinds*, whether *Jewes or Gentiles*, *high or low*, *rich or poor*, *one with another*: Especially, when as first there be no lesse, nay, far more Scriptures, which handling the matter of *Redemption*, purposely confine it to some in *special*, not to all at random, without the least discrimination.

1. As for example, when it is said, that *Christs blood was shed for many*, *Math.* 26. 28. That he was λύτρον ἀντὶ πολλῶν, a *ransom for many*, *Mark* 10. 45. *Isa.* 53. 12. *viz.* for those *whom the Father had given him*, *Joh.* 17. 9. 19. *for his Sheep Joh.* 10. 15. *Heb.* 13. 20. *for his People*, *Heb.* 2. 17. *for the Children of God*, *Joh.* 11. 51, 52. *for the Church*, *Act.* 20. 28. *for his Body*, *Ephes.* 5. 23. *for Gods Israel or Jacob*, *Rom.* 11. 26. and all this in *conclusion is but for the Elect of God*, *Rom.* 8. 33, 34. *his friends*, Joh. 15. 13. And for the avoiding of these, and many more such Scriptures, will he say either,

1. That the Scriptures interfere with themselves?

2. Or that in these last mentioned, the word, the exceptive particle *only*, is wanting? If he say the first, he is the *Helvidian*

dian Antiscripturist he told us of, *Phil.* Chap. 3. 85.

3. If the latter, his plea is just as good as that of the *Papists* denying *justification by faith alone*, though the word *only* be not found in *Rom.* 3. 28. Or it is just as good as that of a profane mans would be, who being exhorted to love his Wife only with a *conjugal* love, should reply, that the word *only* was no where annexed to the command of *loving of his Wife.*

Secondly, When as very frequently in the Scriptures, upon other and smaller occasions, the words *All*, *the World*, *all the World*, (with the empty sound of which p. 86. he keeps such a coyl) are as much confined to an *All Determinate*, as to the *indeterminate All*, he pleads for: peruse *John* 21. 25. 1 *John* 5. 19. κόσμος ὅλος. *Rev.* 13. 3. ὅλη ἡ γῆ. All the *Earth*, as we have it, *Act.* 19. 28. *Act.* 11. 28. *Act.* 4. 21. & 10. 12. & 19. 10. *Joh.* 12. 32. *Phil.* 2. 21. *Math.* 9. 35. & 3. 5. *Isa.* 40. 5. *Joel* 2. 28. *Rev.* 14. 6. nor can I tell in how many places more. And whensoever he shall be able to produce as many *restrictive Phrases* in the matter of Creation, then it will be time enough for to believe *Universal Redemption*, as maintained by him.

Thirdly, He pleads p. 86, 87. that if his broad sense of the forementioned Scriptures be not yielded to, then the *plainest Scriptures would become the hardest*, then God would be charged *with mental Reservations, and then we should tell the people, that he doth not speak as he meanes, but that his meaning is contrary to what he speaks.*

Answ. For this there might be some sense.

1. If some *metaphorical and tropical* expressions, were not by rational men, as apt to be understood as more proper ones.

2. If, *all*, *the World*, *a World full*, even in common and vulgar expressions, did not very ordinarily signifie a great many things, or men, or some of all sorts, as well as they signifie all and every *individual thing*, without the least exception.

3. If it were not proper enough for the Holy Ghost, in any matter, to use what phrases he liked best, for the exercising of our industry, I take those to be intolerably bold, who would teach their Maker to speak plainly, because they be resolved to be lazie.

4. If

4. If a World of Divines, both *Ancient* and *modern*, as well as my poor self, *Corrept. Correct.* 161, 162, 163. had not rejected it, that in the general proposal of the Gospel to every Creature, *Mark* 16. 15. there is not, or cannot possibly lurk any *mental Reservation*, or insincerity, how particular soever *Gods Decrees*, or *special Redemption* may be.

Tertio principaliter. Thirdly, In reference to this *whole Section*, after all the *pudder* he makes, with his *Universal Redemption*, and the fair hopes that some men might be put into, that all men should be saved by it, or have their sins pardoned by it, it doth at least but shrink into *Christs salvation for all*, Phi. p. 85. Marg: *into a passive power, or bare possibility of being saved, or a capability of being saved by Christs merits.* Angry; full angry he is with us, that we will not so much as allow of this.

Answ. Yet it would have becomne him very well, to have known,

First, That none of his Adversaries do deny the offer of *Christ*, unto all, unto whom the Gospel is, and by Commission ought to be preached, *Math.* 28. 19.

Secondly, They do not only say, that it is possible, by vertue of Christs merits, for all men to be saved, in case of true *Faith and Repentance* (*a*); but that in that case, they shall certainly be saved, by vertue of Christs death.

(*a*) *Dav. Animadvers.* 257. *imo D.* Twisse. *Lib.* 2. *vindic. p.* 2. *De utilitate mortis Christi, ex Decreto Dei redundante hominibus ad gloriam sive salutem sic statuimus: nempe decrevisse Deum, ut Christi mortis beneficium nemini, nisi crediderit; rursus, modo crediderint, universis & singulis cederet in adeptionem salutis. An aliter instituunt Arminiani? prorsus non solent. De utilitate verò mortis Christi, ex Decreto Dei redundante hominibus ad gratiam, hoc est, ad fidem & resipiscentiam, sic censemus. Non decrevit Deus ut Christi mortis utilitas cederet omnibus in adeptionem Gratiæ efficacis, qua Crederent & Resipiscerent. At non omnium est fides, &c.*

Thirdly,

Thirdly, It will never be possible for him, or the stoutest of his party, to prove Christ to be only a *Potential*, and not an *actual Saviour*, unless they will undertake to prove and make it good.

1. That it was not within the compasse of Gods absolute power, if he had been pleased to make use of it, to have provided for mans Salvation, some other wayes, than by the satisfaction of Christ.

Secondly, That Christ *potentially* procuring mans *Salvation and Redemption*, by which alone no man was ever yet, or ever shall be saved, but man *actually and efficaciously* procuring his own; Man, of the two, doth much more for himself, in point of *Salvation*, or *Redemption*, then Christ, (who to all his, is a Saviour, εἰς τὸ παντελὲς, *Heb.* 7. 25. *unto the very utmost* doth for him.

Fourthly, It is a most insufferable injury done to Christs merits, to suspend the *efficacy* of them, upon mans free will, so as not to be ashamed to assert, p. 87. that *it is Christs intention to save them all without exception, if by the wickednes of their wills, they did not frustrate his intention, as the greater part of men do, by not accepting his offer, and not performing the conditions on which his offer is made.*

Answ. 1. Belike now, (if he speak of Christ the Sons intention as *Mediator*, as I am confident he doth and must, as before, *Phil.* Chap. 1. p. 22. he had done of God the Fathers) Christ, notwithstanding all his extreme sufferings must be beholding to mans weak, slippery uncertain free will, whether he shall see the *Travel of his soul, have a seed to serve him*, have a *body, a spouse, a purchased Inheritance, &c.* All this is frustrable if man so please.

2. Belike its now no more a part of Christs sufferings by his merits, to procure us a will not to frustrate his merciful intentions to us, and so to make us partakers of the blessed fruits of his sufferings.

Thirdly,

Thirdly, All upon a ſudden, the Lord bleſſed for ever muſt be made *Impotent*, (*a*) *unhappy*, *changeable*, ſeriouſly to will, *i. e.* to *purpoſe*, or *properly* to decree to effect that which he knowes will never be; but wherein he muſt be fruſtrated by mans will, ſtronger then his, and which therefore, he will not will, when man for not willing on Earth, what God once willed, ſhall be ſent to Hell, and when no good man ſhall ſo much as will damned mens ſalvation (*b*).

(*a*) *Lib.* 1. *Contra Julian. operis Imperf. f.* 133. *Abſit ut impediatur ab homine omnipotentis & cuncta ſcientis intentio. Parum de ne tanta cogitant vel ei excogitandæ non ſufficiunt, qui putant Deum omnipotentem aliquid velle, & homine infirmo impediente, non poſſe. In Enchiride. c.* 5. *Tunc in clariſſima luce videbitur, quàm certa & immutabilis voluntas Dei, quam multa poſſit & non velit, nihil autem velit & non poſſit, quamque ſit verum quod in Pſalmo canitur: Deus noſter in cœlo & in terra quicquid voluit fecit. Quod utique non eſt verum, ſi aliquid voluit, & non fecit; & quod eſt indignius, ideo non fecit quoniam ne fieret quod volebat omnipotens, voluntas hominis impedivit.* (*b*) *A. Rivet Diſp.* 7. *Theſ.* 25. *Si talis voluntas propriè, & ut loquuntur formaliter eſſet in Deo, ut perpetua foret, eſſet neceſſarium proinde Deum ſemper velle hominum ſalutem: id autem fieri non poteſt, cum ne pii quidem homines poſt hanc vitam ſint eam voluturi, propter ſtatus ſui perfectionem, cum Angelis communem, quâ etiam ſit ut nec pro reprobis orent, nec ſuper damnatis ulla commiſeratione moveantur, ſed purè & perfectè in eorum punitione laudent Dei Juſtitiam, &c.* Auſtin *Enchirid, Cap.* 103. *Quemodocunque vero illo aut alio modo hi aut ſimiles loci* (1 *Tim.* 2.) *intelligi poſſint; ita tamen intelligantur, ut credere non cogamur aliquid omnipotentem Deum fieri voluiſſe, factumq; non eſſe, qui ſine ullis ambiguitatibus, ſi in cœlo & in terra, ſicut & veritas cantat, omnia quæ voluit fecit, profectò facere noluit quodcunque non fecit.*

Thirdly, If ſuch be Chriſts intention, even as here he acknowledgeth to the greater part of periſhing men, then that *abominable abſurdity* which moſt ridiculouſly p. 88. he would fain put upon us, that Chriſt is the *Saviour* only of *Reprobates*, will by juſt conſequence fall only upon himſelf; for we, who from the place which there he quotes, 1 Joh. 2. 2. taking the word *All*, and the *whole World*, for all ſorts of men, whether

Jewes or *Gentiles*, dispersed in the World, who ever *have, do, or shall believe, by vertue of their Election*, we grant the word to signifie, *not only the major part* of such, but even every such an *individual* one; whereas he pleading, that *Christ dyed for all*, without any the least exception; and whereas he doth grant to that, by far the *major* part of such do perish, and shall be damned for ever; it will invincibly follow, that if *Christ* died not only for *Reprobates*, he died for far more *Reprobates then Elect*; yea, all his sufferings notwithstanding, he might only have died for *Reprobates*.

Fourthly, Though here as before, p. 22. he would make us believe, that God hath an *intention to save all that perish*, yet how this should be possible, no man can imagine, when as,

1. God in the meanes of Grace, doth not so much as make an offer of Salvation to all, *Psal.* 147. 19, 20. *Act.* 14. 16. & 17. 30.

2. When as his *Rev.* Father *Arminius* could have taught him, and Mr. *T. P.* (*c*) seems to have learned his Lesson pretty well from him, God affords only sufficient Grace to those who perish, but not efficient. Either then men may be saved, without the meanes of Grace, the *annuntiation* of the Gospel, or (which must needs be their opinion) men by their free will may turn *sufficient* grace into *effectual* grace, when they list, or God without palpable absurdity, cannot be said to intend salvation to them all (*d*).

(*c*) *Sinner Impleaded. in the Table means of salvation, no man living can say he wants, p.* 295. 296, 297.

(*d*) *Mr.* T. P. *may do well to see a large discourse about this in Dr.* Amirald, *the very man he boasteth to be of his side, Defens.* Calvin. *de* Reprobat. *p.* 198, 199. *& inde.* † *Innocentius tertius, Sanguis Christi pro Solis prædesti natis effusus est, quantum ad efficientiam, sed pro cunctis hominibus effusus est quantum ad sufficientiam.* Thom. *Aquin. super* 5. *Caput Apocalypseos. De passione Domini inquit, loqui est dupliciter: aut secundum sufficientiam, & sic passio redemit omnes. Omnibus enim redimendis & salvandis sufficiens est, etiamsi plures essent mundi, ut dicit Anselmus Lib.* 2. *Cap.* 14.

Fifthly

Fifthly, All his tedious discourse which he begins, p. 93. and at length concludes thus, p. 94. *from all this together, it is as clear as noon day, that they who deny him to be the Saviour of all the World intentionally, cannot say with any reason that he is so much as sufficiently the Saviour of them, whom he eternally decreed he would not save, &c.*

Answ. 1. I say, all this Discourse is grounded upon a mistake of the usual distinction received in the Schools, and which in his Margin p. 93. he relates well out of Dr. *Overal, viz.* of Christs death, either as sufficient for all, or efficacious only for some: the first member of this distinction about the *sufficiency* of Christs death, is not by the Authours of it (†*Innocentius tertius Sanguis Christi.* &c.) as it is known, opposed to *Intentionaliter*, as he reports it, but to *efficaciter* as they use it.

2. Both he and his Dr. *Overal* with him, p. 93. are out, if they suppose them, who do mannage this distinction best, (*e*) to take the ground of the *sufficiency* of Christs merits, to arise from his *Hypothetical will* of saving all without any difference, whereas they take the *sufficiency* of his death for all, even of a thousand Worlds, if there could be so many, and without which it could be sufficient for none, to arise from the Dignity of Christs person, as *he is God and man*: so that they maintain the death of Christ to be *absolutely sufficient for all*, and not only to be so upon *supposition*.

(*e*) *See Mr.* Perkins. *Dr.* Twisse, *and others, distinctly opening the sense of this distinction, D.* Twisse *Lib.* 1. §. 21. 22. p. 252. 254. *Hujus pretii soluti virtus & efficacia (inquit Rev. Perkins) tum quoad meritum & quoad operationem, infinita est. & tamen distingui debet: est enim vel potentialis vel actualis. Efficacia potentialis est, qua λύτρον in se sufficiat pro redimendis Singulorum absq; exceptione peccatis, etiamsi essent mille mundi hominum! verum si spectemus efficaciam illam actualem, λύτρον illud quoad consilium Dei, & quoad eventum, pro Electis tantum & prædestinatis est solutum.* Dr. Twisse *Ibid. p.* 254. *Christum mortuum esse pro omnibus non est idem, quod Christi mortem sufficientem esse pro omnibus, Illud enim negaret* Perkinsius, *& nos unà negaremus; hoc affirmaret, & nos unà secum affirmantes haberet: idque nulla sub conditione, ne voluntatis quidem Divinæ, licet contrarium* Perkinsio, *sed sine omni candore imputat Arminius, &c.*

In a word, they say not, when they deliver their mind accurately, that Christs death, as a price sufficient, was actually offered up to the Father for all; but that his death is in its own nature of such worth, as to be able to save all, and that it will efficaciously save all, who are by Faith made partakers of it.

Thirdly, Christs *Eternal Decree*, (which to make the matter the more odious to carnal undiscerning people, some few lines before, *he calls his irreversible Decree*, whereby *he was not able to resist himself*) is at all no barre *to the sufficiency of Christs merits for saving all*: it is only a voluntary Barre of his own making, which renders him not *unable*, but for Reasons best known to himself, not willing *i. e.* not decreeing to save all.

Fourthly, If *P. Bertius*, Shield-bearer to *Arminius* himself, may be believed, we need not much contend for the distinction of *Sufficienter* and *Efficaciter*, because it is not properly of *Divine*, but humane *Tradition*, which was the reason why *Arminius* would not prosecute it (*f*).

(*f*) *Exam. Armin. Perkins. prædest. p. 99.*

Sixthly, and lastly, from what hath been said in my *Corrept. Correct.* as well as in this writing, to other Scriptures, parallel to that of 2 *Cor.* 5. 14. it will be easie to discover what must be said to all that *extravagant Discourse*, upon which Mr. *T. P.* spends no lesse then 4. whole pages, Chap. 4. from p. 28. to 32. for after all said, and all done, *pro* or *con*, it will be most clear to any attentive Reader, who will either seriously mind that Text with its context, or consult with the best Interpreters;

1. That the Apostle in his proposition 2 *Cor.* 5. 14. speaks of an *all such* as himself, who *were constrained by the love of Christ*, (and sure such are not, the *all* Mr. *T. P.* pleads for) and therefore that the *all in the Minor*, v. 15. must needs be taken as it was in the *Major*.

2. That the death the Apostle speaks of, v. 14. is not a natural death, as Mr. *T. P.* would have it, p. 30. but it is a *moral death, viz.* such a one, by which in Christ *our head*, *we did as it were all die*, no otherwise then as if we had died and satisfied for our selves, and procured for our selves a vertue to dye

dye unto sin, and no more: as the Apostle speaks, v. 15. to *live not unto our selves, but unto him which died for us*, &c.

3. He will find that v. 14, 15, 17. the Apostle makes a tacit Antithesis, which elsewhere he had done most *explicitly*, *Rom.* 5. 11, 12, 13, 14, 15. &c. 1 *Cor.* 15. 21, 22. betwixt the first and second *Adam*, who are by him made to be two different Roots, whereof the first after his fall, derives nothing else but *death* and *sin*, to his *natural Off spring*; but the second derives to his spiritual *Off-spring*, *life and righteousness* (g). This being most plain, it would be superfluous labor, to spend more time and paper in giving more particular Answers to his *Luxuriant Discourses*: the rather, because most, if not all the particulars have upon some occasion or other been sufficiently crushed already. And thus I am at last come to an end of that, with which if he say true, p. 15. all other Opinions in debate, *must stand or fall*, and upon which, the *hinge of all doth turn*, p. 93. *Habemus confitentem reum*, according to his own Confession: then if what I have said against him, will hold water, as I trust in God it will, all the rest of his Book is turned off the *hinges*, and is *truncus iners, et terræ inutile pondus*. I shall therefore with all the brevity that I can, dispatch what remains.

(g) *Vide* J. *Camer. De Ecclesia, p.* 105. 107. *Ut Adamus Auctor generis nostri est secundū carnem, homo terrenus terrenorum: ita Christus auctor generis nostri est secundum spiritum, homo Cœlestis Cœlestium. Attamen diversâ ratione. Fusius idem p.* 127. *ejusd. Libri. Quam sit hæc nostri cum Christo unio efficax, vel inde facile colligi potest, quod quæ Christus in nostrî Gratiam pertulerit, ea eodem apud deum loco sint, ac si nobis tam gravis pœna incubuisset. Hoc verò est quòd Apostolus significavit disertis verbis*, 2 Cor. 5. *Si unus, inquit, pro omnibus mortuus est, omnes mortui sumus. Ita Christus dum pœnâ quæ fuit maledicta defungitur, totum Christi Corpus ea pœnâ defunctum est, &c. vide etiam in hanc sententiam. D.* Augustin. *De pec. & merit. Lib.* 1. *Cap.* 8.

§. 10.

§. 10.

To his §. 27. about *Scripture, Tradition, Right Reason*, from p. 103. to 107.

Anſ. §. 1. But that we have met with an *Orator*, who *de quolibet Themate*, if need be, can out wit, and out-ſpeak too, *Ovid* verifying upon a *flea*; *Dan. Heinſius* rhetoricating in Commendation of a *Lowſe*, before a *Lowſie Senate*; *Eraſmus* his applauding of Folly; and a learned, but a known *Armi-nian*, *P. Cunæus* his not *jocularly*, but *ſeriouſly* crying up an *Apoſtate Julian*, (*a*) we ſhould not have had the *expenſeful waſte* of almoſt four pages upon that ſo ſlight a mention of *Tria ſunt omnia*, in my *Corrept. Correct.* p. 43. 44. which yet was not done upon a ſlight occaſion; but becauſe he had ſaid, p. 2. of his uncorrect Copy, (as he is pleaſed to ſtyle it) that unto the *Authority* of the *Fathers*, we owe the *Canon of the Scriptures, and our belief of three ſubſiſtences, in one ſubſtance*, much the ſame to what he ſaith, *Philanth.* p. 104.

Ovid. de Dulice; Orat. Dan. Heinſis, de pediculo, ad mendicorum Patres Conſcriptos.

Eraſmi Encomium Moriæ.

(*a*) *P. Cunæus, præf. in Divi Cæſaris* (*ut Ethnicè vocat*) Juliani laudem. *ad Synd. Leidenſium.*

§. 2. Unto all this long Diſcourſe, then, he ought to ſatisfie himſelf with this concile *Anſwer*,

1. That every one who is but in any tolerable meaſure acquainted with the old *Pelagian*, or the late *Arminian Divinity*, are full well acquainted, that it bottoms far more upon that, which men falſely call *Right Reaſon* then either upon *Scripture* or *Tradition*, which made *Pelagius* of old, appeal from *Divines*, and *Poſcere Auditorium Philoſophicum*, as pretending at firſt, what afterwards his *Proſelytes* did, (as witneſſeth *Brad-*

Bradwardine (*b*) that they were beaten by some *Authorities* of seeming *Scriptures* and *Tradition*, but could never be beaten by *reason*.

(*b*) Tho: Bradward. *Præfat. Sicut Antiqui Pelagiani ventoso nomine, scientiarum sæcularium inflati consistorium, Theologicum contemnentes, Philosophicum flagitabant: ita & moderni. Audivi namque quosdam Advocatos Pelagii, licet multum provectos in sacris apicibus, affirmantes Pelagium nusquam potuisse convinci per naturalem & Philosophicam rationem, sed vix arguebatur utcunque per quasdam auctoritates Theologicas satis nudas, maximè autem per authoritatem Ecclesiæ, quæ satrapis non placebat.*

And as for that of *Tradition*, it is well known, that *Austin* confutes the summe of *Pelagius*; and consequently, of *Arminius*, and *T. P.* their Divinity, which is, that salvation is derived to men *ex fonte volendi*, flowes from the Fountain of their *free wills*, by that which was commonly received among the Antients, that *Quem vult Deus Religiosum facit*, that is, in the Apostles Phrase, *God gives Grace to whom he wills*, *Rom.* 9. 18. I hope Mr. *T. P.* will not fault my *Translation*, unless he will say, that a man may become *Religious* without Gods *efficacious wonder-working Grace*.

2. That *Mr.* T. P. by his frequent wresting of *good Scriptures*, his slighting of old *Austin*, his producing of a *Decachord* of sorry *Reasons*, by his *Philosophical Boethian Discourse*, no way grounded upon *ancient Scriptures* or *Tradition*, had given a *substantial Specimen*, a full proof, not of placing p. 104. *Right Reason* before Scripture, as to point of *order* in his *Book*, (a thing which I was never so simple as to charge him with) but which is far worse, of setting up that thing which he calls *Right Reason* higher in his heart; and therein, as *Hereticks* of old, making their *brains* their *Bible* (*c*).

(*c*) Tertullian. *Tollet hæreticis quæ cum Ethnicis sapiunt ut de solis Scripturis quæstiones suas sistant, & stare non poterunt.*

3. As for what he *quotes*, or rather *mis-quotes* out of *Rev. Ball* his *Pulpit-Patron*, Part. 2. p. 197. §. 7. (by the *Printers* I suppose, rather than his *own* mistake) and which he saith, *seemeth to him*, to be one of the very best *Arguments in all that Book*,

Answ. 1.

Anſw. 1. It is ſomewhat a wonder to me, that his *famous profeſſor of Divinity, Jacob Arminius*, in the *Univerſity of Leyden, Philan.* p. 14. ſhould about ſuch kind of expreſſions, as Mr. *Ball* uſeth in the place *quoted*, differ ſo *really* from his, otherwiſe moſt *Genuine* Son Mr. *T. P.* (*d*). He had divers times ſaid upon occaſion of the debated Controverſies, *non ſtamus Auguſtino*, and a very ſlight eſtimate he ſets upon the Concurrent Teſtimonies of *the Fathers*.

(*d*) *J. Arminius Exam. prædeſt. Perkin. in octavo. p.* 8.

Vitio tibi verti non poteſt quod antiquorum Theologorum ſententias adducis, præſertim iſtâ, quam ponis, cautione obſervatâ. Nam et ipſi Patres diverſis Interpretationibus obnoxii ſunt, & quidem tanto magis quàm Scriptores θεοπνευσὸι, *quanto minore minuſq; perſpicuâ veritatis cognitione præditi fuerunt, & minus accuratè & commodè ſenſa mentis ſuæ enuntiare potuerunt. Quod dum cogito, neſcio an conſuluerint Eccleſiæ, qui hoc ſeculo Patrum ſententias in negotio Religionis ſibi uſurpandas auctoritatis cauſâ putaverunt.*

2. Mr. *Ball*, as its plain by the words of that place, as well as by the Argument of the whole Book, ſpeaking about Eccleſiaſtical Affairs, not in reference to the *Docenda* in *Eccleſia*, to Doctrinal Church matters but in reference to *Diſciplinary* and *Practical* the ſaying makes nothing for his turn. And ſure I am, were he in the points debated betwixt us, but of that Authours Judgement, a ſpeedy end would quickly be ſet to all the Controverſies betwixt me and my *unkind Neighbour*.

3. As for the facetious ſport which he makes, *Phil.* 105, 106. with what in the Margin of *Corrept. Correct.* p. 44. was quoted out of *Caſtalio*, *and his Prefacer*, or an *Alter Caſtalio*.

Anſw. 1. There is nothing ſo plain to him, who hath but a mind to ſee, that whileſt both of them ſay, according to what I repreſent, p. 44. that in the matters debated about *Predeſtination, Election, Free will*, the common man *doth judge better by his reaſon*, (which in that place can be no other then his natural *Mother-wit*) and his *ſenſes*, *viz.* his *ſive ſenſes*, than

than ſome *literate* men, meaning, as Mr. *T. P.* interprets the matter, p. 106. than *Calvin*, and all who hold with him: in ſo ſaying, they muſt both of them needs oppoſe, both the *ancient* and *modern Church*, who ever thought theſe matters too high for *natural reaſon*, or the *five ſenſes*.

2. That the *Plerique*, or the *moſt*, *in Felic. Turp.* his Text ſhould, even whileſt he is a reproving me, not to underſtand the *Latine Tongue*, p. 106. be tranſlated by only a few, I do not conceive, proceeds in him from want of *Latin*, but either out of *inadvertency*, or it may be, for any thing I know to the contrary, from want of *honeſty*.

5ly. and laſtly, Although neither my ſelf, nor any opiniated as I am in the debateable matters need, we are confident, to be afraid of any thing which can be produced againſt our cauſe, from any valuable *Tradition*, or truly ſo called *Right Reaſon*; yet would to God Mr. *T. P.* would perſwade himſelf and his *faction*, ſeriouſly to peruſe what *John Dallæus*, quoted, as making for him by himſelf, p. 15. hath wrote about the uſe of Fathers, in reference to the Controverſies of our times: and if they would but mind *John Vedelii*, his *Rationale Theologicum*, and ſo keep within the bounds of truly *Right Reaſon*, I make no queſtion, but theſe following, and divers other Scriptures, *Rom.* 8.30, 31. & 9.6. 11. *Act.* 15.18. 2 *Tim.* 2.19. *Epheſ.* 2.10. *Iſa.* 59.21. *Joh.* 13.1. & 17.9. *Heb.* 13.21. *Phil.* 2.13. 2 *Cor.* 3.5. *Phil.* 1.6. *Epheſ.* 2.8. 2 *Theſ.* 2.13. and juſt conſequences drawn from them, would quickly determine the main matters in debate betwixt us: If therefore he, or any of his confident and moſt daring *bragging party*, will needs be appearing again, let them not fetch ſuch terrible *Cirquedroes* (as they do) from the *Antient Fathers*, before *Auſtin*, and all after the *Canonical Writers*, and from ſome craſie Reaſons, which they urge againſt *plain Scriptures*, which ſerve for little, but for the tyring of *Writers*, *Readers* and *Printers*, and I durſt give them my word for it, they ſhall meet with Anſwers to any thing they can ſay, out of Holy Divine Writ, though I ſhould reſolve to ſtring up my pen, *& verbum non amplius addere*. Let them try their valour, and *pelt us with no ſtones*, but what are taken from the *Vallies of the Sanctuary*,

and we will not by Gods Grace, turn tayl to the stoutest of our *Antagonists*, or fear that the head of our cause, will ever be broken by them.

§. 11.

To his *voluminous* but *monstrous* §. 28. About *the Eternal Cause of punishment*, sins *positive entity*, its having an *Efficient Cause*, &c. on which later, he *expounds himself* from p. 110. to 121. but *Contracts* himself Chap. 4. p. 20, 21. 33.

§. 1.

Answ. 1. As to the Title stuck up in the *front* of this §. 28. p. 108, 109. and again, in the *Reare* of it, from p. 118. to 121. our quarrel about it, would quickly be at an end, if by eternal *punishment* he would understand *damnation* of a finally sinful *Creature*; and by the sole *cause of it*, he would likewise with the Divines, Bishop *Hall*, and Bishop *Davenant*, which he quotes p. 107. understand the sole *meritorious Cause* of its *execution*; but it, as may be justly suspected, he do by *the cause of punishment, eternal*, understand the cause of Gods *internal* and *eternal* Decree of punishing men for their sins: then first, he speaks monstrously, and absurdly, whilest he would make *Sin*, which sure is no older then man, nay not so old, and so not existing but in time, to be the cause of Gods eternal Decree. *August. Nihil majus voluntate Dei; non ergo causa ejus quærenda est. Ench. ad Laur. c. 96.*

2. He would make sin *eternally* foreseen, but only *potentially* then *existing* to be more *efficacious* and *causal*, then when it *actually* exists in time; for this latter can only be the cause of Gods *executing his decree of damnation*; but the former is the cause of his *purposing* or *intending* of it. A greater thing it is, to be the cause of Gods purpose, then to be the cause of the *execution* of that purpose.

3. He

3. He spills all that *Logick*, p. 64. which he doth pretend to, when he saith, that he had never so little *Logick*, as to say, *That any thing in man could be the cause of Gods Decree.*

4. He must conclude, That it was necessary for all us mortalls to be damned, because from eternity the Lord could not but foresee, that we should all be either *Originally*, or actually sinful.

§. 2. Though p. 107. he do stoutly deny, that his Chap. 3. wherein he grants, that *every Reprobate is predetermined to eternall punishment*, is at any *Daggers drawing*, with his almost whole Chap. 2. where he *strenuously disputes, that God determines none to punishment*; yet 1. the thing is most evident; for in his p. 17. Chap. 2. of his *Correct Copy*, he saith *expresly*, without any the least colour of limitation of that his saying, that *man himself is the sole efficient cause of his eternal punishment*; and again, p. 21. that there *can be no greater blasphemy, then to bring Gods providence into the pedegree of death.*

Secondly, As for the only *Salve* which he hath for this sore, *Phil.* p. 107. *viz.* that I leave out the terme *respectively*, which he brings in *lagging Correct Copy*, p. 32.

First, He should have brought it in sooner, if he would have had me to have taken some more than ordinary notice of it, and not have been so impudent, as to write, that he never said in his *life, that God determines none to punishment, there making a stop, as M.* B. *doth*; when as in his Chap. 2. he saith nothing else without *any stop.*

2. He should upon *provocation*, have showed which I put him upon, p. 135. *of my Corrept. Correct*, how the *conditionality, or absoluteness of it, alters the case*; especially, as to sin's being the condition of Gods eternal Decree, when as neither that, or any other *Conditions*, could ever be without Gods either decreeing to effect them in time, or voluntary permitting that in time they should be wrought by others.

§. 3. As for his vilifying of my *Logick*, which he spends full two pages more upon, p. 108, 109. and ushers in with this *lowd sounding*, I might almost say, lowd lying expression, that I will be *tampering in matters, to which in all likelihood and appearance, I was never trained up.*

First, Possibly since my *training* up in that Art, I may have lost more learning, then yet it appeares that ever he had, or was master of.

Secondly, That forsooth our great *Logician* may appear a very great *School-man* too, p. 108. he quotes out of *Biel, Soncinas, Scot, Gabriel*, what any fresh man of a moneths standing in either University, would and could as judiciously have quoted out of his greasie *Jack-Seton, Ramus, Schibler, Crucius, Elementa Burgersdicii*, or any the most vulgar *Logician*.

3. If it be an *Adaquate definition of a Cause in general*, that it is that *cujus vi res est*, then sure it cannot be very *inadaquate* to the efficient cause, which hath as much, if not more of causality in it, in reference to the effect, than any other cause can have, which all derive their causality from the *first efficient Cause*.

4. It savours of no great *Logick* or *Metaphysicks* either, that in all his whole Discourse, he seems not yet to have learned, that there is a vast difference betwixt a *Physical real* working cause of any thing, which I did therefore κατ' ἐξοχὴν, by way of eminency, call the *Efficient Cause*, and a *morally* metaphorical working, *or Efficient Cause*, which in distinction from the former, I did therefore call the *meritorious Cause* of punishment. I never denyed man to be the *meritorious efficient Cause* of his *punishment*; but I maintained God to be the chief Authour of his punishment as the *Decreer of it, & the inflicter of it*, which his Chap. 2. *Correct Copy* plainly denies.

5. Dr. *Twisse* sure may be allowed to have bin trained up to some *Logick and Metaphysicks*, and not to have been the meanest Proficient in either: yet there be upon several occasions divers places, wherein he commits as great *Solacisms* in *Logick* as my self, when he distinguisheth betwixt the *Efficient* and *meritorious Cause*. But perchance, I ought to remember, that the greater *Logician and Metaphysician*, Mr. T.P. owes the Doctor a reckoning, for using a *Logical Maxim, Philan.* Chap. 3. p. 67. after *so ignorant a manner, as if he*

he (learned Mr. T. P. *Aquila non Captat muſcas!*) (*a*) had but ſo uſed it, when he was but a *raw Sophiſter he had been hiſſed out of the Schools*, and no doubt the Doctor ſhall be well payed the next time, Mr. T. P. comes from *France*, unto which belike he did at firſt go as his Journies end, before his thoughts did ſo much as run upon that Country, till he took *ſhipping at Dover*.

(*a*) *Doctor* Twiſſe. *Lib. Vindic. p.* 273. *Sit remiſſio peccatorum, etiam Sancti Spiritus effectio, ſed in genere cauſæ efficientis; quod tamen nihil obſtat, quominus ſtatuatur remiſſionem peccatorum eſſe propriam mortis Chriſti effectionem in genere cauſæ meritoriæ. Sic Paulo poſt &c. Quemadmod. in eandem fermè ſententiam Lib.* 1. *p.* 26. *Irrogatio panarum pendet à Deo tanquam à cauſa efficiente Phyſica; ſed quis dubitat pendere etiam à peccatis creaturarum, tanquam à cauſis efficientibus moralibus; alioqui neque Salus noſtra pendere dicetur à Chriſto, quaterus eſt cauſa ejus meritoria. Lib.* 2. *p.* 62. *de hoc ipſo argumento. Licet peccatum quà peccatum duntaxat à creatura ſit, hoc tamen nihil impedit quò minus Deus concurrat ad actum peccati, idque determinando Creaturæ voluntatem ad agendum &c. Ruina exitii & pœnæ ex Creatura eſt tanquam à cauſa meritoria, à Deo verò tanquam à cauſa efficiente.*

§. 4.

§. 4. But I muſt travail from this to what followes next at large, about ſins having a *proper efficient Cauſe*, and a true *poſitive entity*, p. 110, 111. Chap. 4. 20, 21. 33. In the handling of which, I think it will abundantly be made evident, that he is forſaken by all *ſound Divinity*; and *Divines* as well as of all true *Logick* and *Philoſophy*, if not to all *common honeſty*, in the miſrepreſenting the known Judgement of his adverſaries. In which, that we may proceed the more diſtinctly, (not only becauſe the matter is to admiration and aſtoniſhment, by all confeſſed to be moſt abſtruſe to the moſt quick piercing eyes (*b*); but alſo becauſe it is the laſt *rotten guilded Pillar*, upon which all the reſt in this gawdy flouriſhing Pamphlet doth reſt) I will walk in this *method*;

Firſt,

(*b*) *Salvian. de Gubernat. Dei Lib.* 3. *Si quis ad omnes humanæ rationis quæstiunculas responsum expectet, audiat Salvian. Possum quidem rationabiliter & satis constanter dicere, Nescio secretum, & consilium divinitatis ignoro. Sufficit mihi ad causæ hujus probationem dicti Cælestis oraculum. Deus à se omnia dicit aspici, omnia regi, omnia judicari. Si scire vis quid tenendum sit, habes literas sacras. Perfecta ratio est, hoc tenere quod legeris. Qua causa autem Deus hæc de quibus loquimur ita faciat, nolo à me requiras. Homo sum, non intelligo secreta Dei, investigare non audeo, & ideo etiam attentare formido: quia & hoc ipsum genus Sacrilegæ temeritatis est, si plus scire cupias quam sinaris. Sufficiat tibi, quod Deus à se agi ac dispensari cuncta testatur. August. in Psal.* 148. *Si nos non intelligimus quid quare fiat, demus hoc providentiæ ipsius, quia non sit sine causa, & non blasphemabimus. Quum enim cæperimus disputare de operibus Dei. quare hoc quare illud: & non debuit sic facere, malè fecit hoc, ubi est laus Dei? perdidisti Halle-luia. Omnia sic considera quo modo placeas Deo, & laudes artificem. Quia si intrares in officinam fortè fabri ferrarii, non auderes reprehendere folles, incudes, malleos. Da imperitum hominem nescientem quid quare fit: & omnia reprehendit. Sed si non habeat peritiam artificis, & habeat saltem considerationem hominis, quid sibi dicit? non sine causa hoc loco folles positi sunt. Artifex novit quare, etsi ego non novi. In officina non audet vituperare fabrum, & audet reprehendere in hoc mundo Deum!*

First, I'le represent what *was* that which he takes as an occasion for all this *Discourse* (*b*).

Secondly, I'le show what the Opinion of the best reformed Churches, and of her most eminent Doctors, is, in this matter; and particularly, what Dr. *Twisse* understands by *Efficax decretum*, in the matter of sins permission.

Thirdly, Evidence how horridly wicked, absurd and foolish M. T.P's. Opinion is, which in this *Section* and else-where, he doth maintain.

Fourthly, I will, by Gods help, take off the Objections which make him so *insolent* and *scornful* against the Orthodox.

§. 1.

About the occaſion taken for his Scriblings, from p. 110. and up and down elſewhere, about Gods agency in or about *ſin, the poſitiveneſs, or privativeneſs of it, its efficacious permiſſion, &c.*

All this long talk which fills up by far more than half of all that which is upon any juſt account *argumentative* in this his *Philanthropy*, was occaſioned by what *Correct Copy*, p. 14. he talks of Gods permitting of ſin only in that which he calls an *equitable ſenſe*. Againſt which his ſenſe, after the *repreſentation* of ſome of his wonted Arts, I had given him in, variety of *Arguments*, *Corrept. Correct*, p. 84 85. unto all which he doth *wiſely*, and like a good Husband, very frugally anſwer nothing, only in this his *Philanthrop.* Chap. 3. p. 127. leaſt he ſhould be thought to be for a mere notional and ſpeculative permiſſion of ſin, he gravely tells us, that God (beſides his permitting of our ſins) doth *diſpoſe and order them to the beſt advantage which ſhews that he is not for ſuch an idle permiſſion*, (as I forge) but for *a permiſſion deſigned for wiſe and juſt ends.*

Anſw. But in the mean while, he takes no notice,

Firſt, Of what I ſaid againſt this his ſeemingly fair conceſſion, *Corrept. Correct.* p. 85. that herein *he allowes God only an after-game, when curſed men have played out their play, to make the beſt of a bad bargain:* for that diſpo'al of ſin ſollowes after the *Commiſſion of it.*

Secondly, He never thinks how frequently *tanquam annus ad Armillam*, as an *old Wife to her Crutch*, he reverts to his more *Theorick permiſſion.*

Firſt, When he ſaith, *Phil.* Chap. 1. p. 26. *that we are not compelled* (which thus far we all grant) but *only permitted by God to ſin*, which we all deny really, as to the *only*, which here he inſerts, and which himſelf doth verbally deny in the ſore-quoted p. 127.

Secondly, When ſpeaking of Gods puniſhing *ſin*, which *ſin*, the higheſt point of Gods *Agency*, about ſin with we maintain

maintain, he ſhrinks all this Chap. 4. 61. into Gods *ſufferance and permiſſion*, by not hindring *from ſinning*, by *leaving men to their wilful ſelves*. See this *Pelagian ſenſe* fully confuted by *Auguſt.* Lib, 5. *Contra Julian. Pelag. per totum caput Quintum*, eſpecially in these words. *Quid eſt autem quod dicis, cum deſideriis ſuis traditi dicuntur, relicti per divinam patientiam; intelligendi ſunt non per potentiam in peccata compulſi, quaſi non ſimul poſuerit hæc duo idem Apoſtolus & patientiam & potentiam, ubi ait, ſicut autem volens Deus oſtendere iram, & demonſtrare potentiam ſuam, pertulit in multa patientia vaſa iræ quæ perfecta*

(a) Auguſt. *ſunt in perditionem*: Rom. 9. &c.

Lib. 5. Contra Jul. Pelag. c. 3. propter hoc tradidit illos Deus in paſſiones ignominiæ. Audes propter hoc tradere Deus, multum laborans, ut oſtendas eum tradere deſerendo. Curavit Apoſtolus dicere quanta pœna ſit à Deo tradi paſſionibus ignominiæ, ſive deſerendo, ſive alio quocunq; vel explicabili vel inexplicabili modo quo facit hæc ſumme bonus, & ineffabiliter Juſtus. Et tum fuſè probat Deum obdurare non ſolum per patientiam ut voluit A. Pelagianus ſed etiam per potentiam, quod probat Auguſtinus.

Thirdly, Whileſt he minds us often, for fear we ſhould forget it, that *permiſſion, although active in ſound, is paſſive in ſignification*, Chap. 4. p. 33.

Anſw. Firſt, This poſſibly may hold for the moſt part, as to *humane permiſſion*, but never will as to *Divine*. To men permitting ſin, it is enough when they have done their beſt to reclaim men from it, to leave them to themſelves, but not ſo as to God, who can, if he *liſt*, *and when he liſt*, *reclaim them from ſin*, who upholds *them* whileſt they *do ſin*, who *concurres with them* in the *materiale ſubſtractum* of their ſins, who confines and ſets *boundaries* to their ſins, and doth many things more. I ſhall have occaſion to ſpeak more in the progreſs, and yet all this, without any the leaſt guilt of ſin.

Secondly, He had need to be a ſtronger Orator then he is, before he ſhall ever be able to perſwade any *Divine*, or but *ſober Chriſtian*, that moſt of thoſe places quoted by Reverend Doctor *Reynolds*, Epiſt. p. 5. or by my ſelf, *Corrept. Correct.* p. 56. unto which many more might be added, if they ſhould not prove enough, will be put off by ſuch ſorry gloſſes of *Gods only permitting* of them, and *ordering of all to his beſt advantage*. Gloſſes rightly *Pelagian* (a), but *extremely unchri-*

ſtian.

ſtian. Yet if by what he ſaith of Gods permitting of ſin, and ordering of all to his beſt advantage, he would but underſtand it (as it is plain, he will not p. 11.) of ſuch a *willing permiſſive* deſign of God, as cannot, *ſhall not be fruſtrated*, this grant of his would very much ſerve to *determine* this whole Controverſie. If God *deſigns* it, then ſure he wills it; he determines not indeed ſins effection by himſelf; but its *permiſſion* to be acted by others.

§. 2.

The Judgement of Reformed Churches, *and eminent Doctors therein.*

As to the ſecond, the *Judgement* of the beſt *Reformed* Churches, and ſome chief Doctors therein, I need to ſay but two things, Firſt, That all the Reformed Churches, who in the *Harmony* of their *Confeſſions*, upon the Article of Providence, make it their buſineſs, to ſay any thing to theſe matters, they both grant more then comes within the verge of Mr. *T. P.* his permiſſion of ſin, and yet withall, ſtrenuouſly deny God to be the *Authour of ſin.* Let the *ſtudious Reader* be intreated to peruſe Artic. 8. Confeſſion. Gallic. in Harmon. Confeſ. p. 101. Artic. 13. Confeſ. Belgic. p. 168, 169. Palat. Confeſ. Ibid. p. 200. Belgic. Contra Remonſt. *Secundò edita Latinè Lugduni Batavor.* 1617. *Catholicus conſenſus patrum, Harmoniæ Confeſſionum ſubjunctus Artic.* 3. *à* p. 80. *ad* 90. The ſum and ſenſe of all which, the late Reverend, *pioufly learned Aſſembly* at *Weſtminſter*, hath for the behoof of the Engliſh Reader, ſet down thus. *Aſſemblies Confeſſion of Faith*, Chap. 5.

Artic. 4.

Of Providence.

THe Almighty power, unſearchable wiſdom, and infinite goodneſs of God, ſo far manifeſt themſelves in his Providence, that it extendeth it ſelf, even to the firſt Fall, and all other ſins of Angels and men; and that not by a bare permiſſion, but ſuch as hath joyned with it, a moſt wiſe and powerful bounding, and otherwiſe ordering and governing of them, in a manifold diſpenſation, to his own holy ends: yet ſo, as the ſinfulneſs thereof proceedeth only from the Creature, and not from God, who being moſt holy and righteous, neither is, nor can be, the Authour or approver of ſin.

Secondly, I ſhall need only to inſtance in three moſt eminent Doctors in the *Reformed Church*, who fully concur with their Mother the *Proteſtant Church*, and yet are moſtly quarrelled againſt by Mr. *T. P.* and his *Aſſociates*; and theſe three ſhall be *Calvin*, *Beza*, and Dr. *Twiſſe*.

Firſt, Mr. *Calvin* doth moſt copiouſly ſet down his Judgement in this matter, *Lib.* 1. *Inſtitut. Cap.* 16, 17, 18. *Lib.* 2. *Cap.* 4. and in his Writings againſt the *Libertines*, againſt *Pighius* and others all which larger: Diſcourſes of his, (often by many carped at, but yet by none ſolidly confuted) are well Epitomized by divers which I have met with, let the learned Reader ſee *Calvin's* Epitomiſt, *John Piſcat. Aphoriſ. Doctr. Chriſtian. Loc.* 6. *Theſ.* 3. 4. *L. Trelcat. Inſtitut. Scholaſt. Lib.* 1. *p.* 50. *Non infundendo malitiam, ſed ſubtrahendo gratiam. Aug. ad Sixtum Epiſt.* 105. but eſpecially by Dr. *Sutton* in his Lectures on *Rom.* 11. put forth *London* 1632. from p. 153. &c. under theſe heads,

Firſt, Of Gods withdrawing of his Divine help, not by infuſing of malice, but by withdrawing grace.

Secondly

Secondly, By delivering of man into the power of Satan, 1 *King.* 22, 22.

Thirdly, Of Divine permission, *when God suffers Sathan and wicked men to run into sin, but without his furtherance*, as *Psal.* 81. 12. *Act.* 14. 16.

Fourthly, The determination of sin, when God will not suffer the wicked to go on in sin, so far as they desire.

Fifthly, A reducing of the ends to the Rule of Justice. The bringing of some good out of evil. As also by the late Judicious Bishop of *Salisbury* Doctor *Davenant*, in his Animadversions, p. 162, 163. unto six heads, unto which he subjoynes these memorable words; *All these may in a good sense be called operative Decrees, or volitions of God, and not barely permissive: in all these which are conversant about the sins of men, there is a positive will of God, which doth not only permit men to work their sinful actions; but above, and in those sinful actions, hath his own good and holy work. And this is that Energetical will which* Calvin *and* Beza *attribute unto God, in mens sinful actions, which their very Adversaries are forced to acknowledge; and for this, he quotes, on the place,* Ruiz. de Scientia Dei, *p.* 219. Penottus *Lib.* 8. *c.* 22. §. 2. *Idem Lib.* 5. *c.* 9. *p.* 255. *upon all which, he concludes learnedly thus; So that the Question is not, whether God have only a permissive Decree about sinful actions; for most grant he hath also an operative Decree: but all the difficulty is, in what manner and measure, and by what meanes this Decree hath its work upon the will.* Calvin *and* Beza *then might well tax all who grant only a permissive Decree, concerning the events of sin, and deny an operative; and truly avouch, that many places in Scripture, cannot be understood of a bare permission, but of necessity, they import some kind of effectual operation.*

2. In like sort, *Theod. Beza* in his *Refutation* of Calumnies against his Doctrine, vented by one of Mr. *T. P's.* Saint-like Martyrs (*b*), who was expelled *Geneva*, for his wanton abusing of the most eminent *Reformed* Divines, for his denying the *Canticle* to be any part of Gods word, & for other as heynous crimes, reckoned up by my once most Learned

(*b*) *Philanth. c.* 3. *p.* 148, 149.

(c) *Math.* Sladus contraVorstium Disceptat. parte altera, p. 17. 11. *as that first he was a great Admirer of* Servetus *his Writings, and of those of* Barnard Ochin; *two, much admired by* Vorstius, *that great blasphemer, p.* 4. *& 19. Octavo. A notorious Pelagian, p.* 92. *vide Castalion plura apud Heyd. Bezam in vita Calvini & apud Melchior. Adam. It's easie herehence to guess what Saints Mr.* T. P. *doth worship.*

Schoolmaster (c), *hath these words in the refutation of the second Calumny. God* (saith he) *aims at one thing, viz. (in the permission of sin) at his own glory, for which he doth also make the wicked, as* Solomon *saith; but the perverse will of* Sathan *and wicked men propose another end. Thus it comes to passe, that in one work God is just, but* Sathan *and wicked men are unjust. And this he doth illustrate by the fall of* Adam, *and then he goes on. The Original of Vice is to be sought, in the Spontaneous motion of Instruments. But you will say, they could not resist the will of God, that is, his Decree. I confess it, but as they could not, so neither would they. But they could not otherwise will. I confess it, as to the event, and Energy, yet the will of* Adam *was not forced; yea he did assent unto sin, not only by a Spontaneous, but by a free motion, when as his δύναμις faculty or power was not yet mancipated unto the servitude of sin. But you will say, these things do not yet satisfie me.* I confess that also; but who art thou who wilt acknowledge no Justice or Wisdom in God, but for which thou art able to perceive a reason?

3. In like sort, Dr. *Twisse* in all his Writings, almost every where, much to the same purpose. I will quote but some few passages out of his stupendiously learned *Vindiciæ Grat.* and out of that which I use to call the *Epitome* of all his works, his *Answer to the Synod of* Dort, *and* Arles, *reduced to practise.* By which every one will easily be able to perceive how *childishly*, and yet most *maliciously* that learned and now blessed Doctor, is abused by Mr. *T. P.* as p. 111. of the Section we are upon. So I cannot tell in how many parts of this his *Philanthropy* besides. He hath notwithstanding the redundancies of his superlative wit, a *special delight in repetitions*; when he thinks he hath gotten any thing by the *end*, which he hopes, will make the Doctor odious.

Vindic.

Vindic. Grat. Lib. 1. *Sect.* 12. *p.* 140. (The very passage shamefully wrested by Mr. *T. P.* p. 111.) The whole passage Englished is thus. (a) *We confess God to will that sin should exist by that will which useth to be called* voluntas bene placiti *the will of his good pleasure, opposite to the* voluntas Signi, *the will of the signe; we also confess that Will to be efficacious; but the last consequence, if by an efficacious will therefore by an efficient, we do utterly deny as inconsequent; for Gods will is no lesse efficacious, that sin should be wrought by permission, than that good should be done, by effecting of it. In both the will of God is efficacious, but in the one it is only permissive, but in the other effective. Even according to* Arminius, *it is true* (b), *that God would have* Achab *to fill up the measure of his sins. Not by the sign of his will, or by his approbation;* (*for he did not command him to fulfil it, or when he had fulfilled it, did he approve it:*) *therefore by his will of good pleasure* (b), *therefore by his efficacious: what then? doth it therefore follow, that God did make him to sin?* Arminius *voluntas likewise knowes, that from Divine permission, sin doth follow infallibly from whence it is, that by permission alone, the will of God is no lesse efficacious, than by a positive effection.*

(a) Doctor Twisse, *Lib.* 1. *Vindic.* Edit. *in* quarto, *p.* 140 Col. 2.

(b) *Contra* Perkins. *Crim.* 3. Sect. 1. *p.* 162

(b) See this expounded by acute Dr. *Ames, Medul. Lib.* 1. *Cap.* 7. *Thes.* 33. *Beneplacitum in Scripturis quidem usitatissimè designat benevolentiam Dei, qua bonum Salutare suis vult ac decernit; quia tamen omne consilium bene Deo placet, idcirco rectè adhibetur à Theologis ad omne consilium explicandum etiam secundum Scripturam* Matth. 11. 26.

Here now its plain, that the *efficacity* Dr. *Twisse* speaks of (contrary to what Mr. *T. P.* p. 111. and elsewhere often would have us believe) relates to the evil event falling out, but not to Gods will to *effect it*, or to the manner of his willing of it. It is therefore most ridiculous, that Mr. *T. P.* should require, that such a great *School-mans* Termes, as Dr. *Twisse* was known to be, should be interpreted by *School-boyes Dictionaries*, Phil. p. 112. It is true, that Dr. *Twisse* doth often allow of that saying of the deepest of the Schoolmen, our *Thomas*

(c) *Doctor* Twiſſe, *Lib.* 2. *vindic. p.* 67.

mas Bradwardin (c) *Circa quodcunque eſt Dei permiſsio, Circa idem eſt volitio actualis, About whatſoever permiſsion is conver-ſant*, about that there is *an actual volition*, which he doth very juſtly in the way, wherein he explains himſelf, as he doth, *Lib.* 2. p. 70. (and I dare be bold to ſay in above 100. places more) and yet he aſſignes many differences betwixt Gods working of good, & permitting evil, as when he ſaith, A good will is from God, as it is a will, & as it is good. As a will, by way of a general influence of providence: as good, by the influx of ſpecial grace. But an ill will is only from God, as a will; but by no means, as it is evil. Nor is *God* to be ſaid to work ſin, though he doth the act of ſin, which now a dayes no learned Pontifician of any account will deny.

Anon after, And truly we confeſs with *Calvin*, that God wills ſins to be, or to fall out, the Lord permitting of it; (for nothing falls out, but *what the Omnipotent wills to fall out*, according to *Auſtin*, either he doing of it, or permitting of it to be done by others); but as yet *Bellarmine* (againſt him the Doctor is diſputing) hath not ſhewed, where *Calvin* ſaith it, that evills, or ſins fall out by Gods decree, which yet if he had been found to ſay, he is not to be thought otherwiſe to have willed the underſtanding of it, then that evils are done, God in time, according to his eternal Decree, permitting of them. We ſay not, that ſins are to be attributed to God: But, that the acts of ſin are to be attributed to God, *Aquinas* doth diſpute, nor do *Pontificians* now adayes gain-ſay.

But let the Doctor ſpeak his own *Engliſh*, in the brief ſummary of all his works, in his *Conſiderations* upon *Tilenus*, reducing the Synod of *Dort* and *Arles*, to practiſe, p. 72, 73. Of wickedneſs we ſay with *Auſtin*, that none can be the Authour of it, by way of an efficient cauſe, the cauſe thereof being only a deficient cauſe. Now man may thus be the Authour of it, to wit, either in doing what he ought not to do, or leaving undone what he ought to do; but this cannot poſſibly be incident unto God; namely, that he ſhould, either do what he ought not to do, or leave undone what he ought to do; and, if to determine, that the crucifying of the Son of God, be to be the Authour of the wickedneſs committed, in the crucify-

ing

ing of the Son of *God*, the Scripture in teſtifying this, makes *God* the Authour of wickedneſs, by the learning of this Divine. That the act which is ſinful, and the ſinfulneſs thereof, are to be diſtinguiſhed, and that *God* is the cauſe of the one, and only the permitter of the other, is not our Doctrine only, but of *Arminius* alſo. A while after, The ſinful act is the cauſe of damnation, as wrought freely by men, and though the ſinfulneſs be only from man, yet the act is not, but as well from *God*, as from man, as all ſides now adayes confeſs, even *Arminius* himſelf; but this Authour ſo carrieth himſelf, (juſt as Mr. *T. P.* doth, though not ſo plainly as he) as if he would deny the act it ſelf to be from *God*, not by any ſtrength of Argument, but meerly by a looſe Diſcourſe, and I have a long time looked, that they ſhould come to this; but withall, I look they ſhould bring reaſon with them, and not in a baſe manner (this Authour-like) to beg the Queſtion. And this may ſerve to the ſecond thing propoſed. I proceed to the third, *viz.*

§. 3.

To give in ſome Reaſons againſt Mr. *T. P's.* moſt dreadful opinion about ſin's, *quâ* ſuch, having a poſitive *Entity*, and a true proper *Efficient Cauſe*; for about nothing elſe is there any queſtion.

And here I profeſs in the firſt place, I cannot but *adore*, and tremble, at the conſideration of the dreadful judicial hand of *God*, highly up againſt this Authour, that whileſt he is making of it his buſineſs, by *ſlanderous malicious* frantick *Inconſequences*, to make thoſe to maintain *God* to be the Authour of ſin, who abhorr the very thoughts of falling into ſuch an error, and who by *Gods* grace tremble more at the thoughts of *committing ſin*, then many of his party, if not himſelf, at the open acting thereof, that for the avoiding of what he will needs fancy, (contrary to the Rules of all Chriſtianity and humanity) his adverſaries opinion to be (in deſpite of all their open profeſſions to the contrary) I ſay, that he ſhould, juſt in the very act of doing this, lay a thouſand times more for *Gods* being

ing the *Authour of sin*, by true and just consequences (*a*), than ever by all his wicked *Arts*, and flaunting *Rhetorick* to boot, he will ever be able to prove his Adversaries to have said towards it. This sure is a just hand of *God* upon him: would to *God* he would lay it to heart, lest that be verified on him, that

Quem perdere vult Deus, hunc dementat.

(*a*) *Scelera-tum est in verbis alicujus velle hæresim quærere, cum noris sensum illius esse Sanum. Hieronym.*

Secondly, and more particularly, the horrible nature of this Opinion, that *sin* as *sin*, in respect of its *obliquity*, hath a *positive Entity*, &c. will appear by these following Arguments.

First, If *sin* as *sin*, be a *Positive Entity*, then it is a thing in it self, good; for every *Positive* thing, is good. (*b*) It is to all Scholars well known; that *unum verum bonum, convertuntur.*

(*b*) *We have had it before of* Au-stins *Enchirid. Omnis natura, etiamsi vitiosa est, in quantum natura est, bona est; in quantum vitiosa est, mala est.*

Secondly, Nay, which is a thousand times worse, it is *God*; for as a very learned pious friend of mine, wrote to me not long since, (*c*) very well, whatever positive thing is not from *God*, is *God*, there being no *medium* betwixt *Deus & Creatura.* In truth, every positive thing must be Creator, or Creature. And who now is the Manichee maintaining an Independent evil principle? (*d*)

(*c*) *Mr.* H. Hick. *of his own Colledge.* (*d*) *Albertus magnus in Petrum Lombard. Sentent. 2. Disp. 37. Moderni viderunt quod perfectius est agere, quam esse: viderunt quod id quod non est à se, nec potest à se manere in esse, multo minus potest agere à seipso; & cum actus malus secundum conversionem ad materiam sit simpliciter actus egrediens, à potentia activa perfecta secundum naturam; ideo concluserunt quod non egreditur ab eo nisi secundum quod movetur à causa prima, alioqui sequeretur duo principia esse.*

Thirdly,

Thirdly, If Mr. *T. P.* like not of this latter, then he must inevitably maintain, if he will but stick to his *Thesis*;

First, That God is the *Authour of sin.* Or else he must speedily renounce the very first Article of his Christian Creed, and say, that God did not *make Heaven and Earth, and all real things, visible and invisible therein; that, in him* Act. 17. 28. *we do not live, move, and have our being; that every good and perfect gift in its kind*, is not from God, *Iames* 1. 17.

2. He must hold, that there be thousands and millions, yea, thousands of thousands, myriades of myriades of actions in the World, which are not wrought by God, are *independent from him*, and stand not at all in need of his Concourse. A Tenent which the boldest *Jesuite* in the World would tremble to admit into his Creed (*e*).

(*e*) *Suarez. De Concurrsu, motione, & Auxiliis Dei. Lib. 2.*

Thirdly, It will follow, that the more sinful acts any commits, the more he is a *Creator*, & a kind of an ἀντίθεος, *a God of himself.*

Proprio & reali influxu concurret Deus ad actus Liberi arbitrii ut reales actus sunt etiamsi sæpissimè & intrinsecè mali sint, nam cum hi actus sint verè res & effectus reales, necesse est ut saltem illam dependentiam à Deo habeant quæ omnibus causarum secundarum effectibus Generalis & omnino necessaria est.

Fourthly, Do he what he can to the contrary, in spite of him, it will follow, that God since the fall never did, or doth concur with any the best action that ever the holiest Saint, being a meer man, did act; for unto the best of their holiest performances, as they come from them something of sinful infirmity, doth ever cleave. Their very *Righteousnesses*, in some respect, are as *filthy rags.*

Fifthly, It will overturn all Divine *Præscience* of sins, and, as I once told him in my *Corrept. Correct*, p. 142. *Qui tollit præscientiam tollit Deum*, Deity it self is overturned, if *præscience.* And how can that be foreknown by God, which is in no sense prædetermined by him, in which he hath at all no hand: and yet it is *Ens positivum.*

Sixthly and lastly, It is an Opinion first most contrary to holy *Scripture*, which when it speaks most properly of sin, it speaks of it as of a *Privative*, not as of a *Positive thing*, under the notions of *vanity*, *emptiness*, *darkness*, *Anomy*, no *Profit*, *no good*, *no knowledge*, *&c.*

2. To *Austin*, who most strenuously pleads, that sin hath no cause *Efficient*, but only *Deficient* (*f*).

3. (As were easie to be proved) To School-men of all sides and parties.

4. To his honoured & beloved Father, *Jac. Arminius* himself, so that as my forementioned cordial friend, whom I mentioned but a while agoe, wrote well to me, when he told me both learnedly & wittily, that Mr. *T. P. is the first who gave sin this ἀποθέωσις.* Mr. *T. P's. Invention is extraordinary.* I think to many of I may therefore now well conclude this third thing, in the words which our Authour useth against me, (only professing a dislike to the word unfortunate (*g*). Not only *Charity*, but good *Nature*, forbids the farther *prosecution of so unfortunate a Writer*, whose great store *of unskilfulness may to help excuse him.*

(*f*) *August. Lib.* 12. *De Civitat. Dei. Cap.* 7. The Discourse is most remarkable, and answers Mr. *T. P's.* objections.

Nemo quærat efficientem causam malæ voluntatis. Non enim est efficiens, sed deficiens, quia nec illa effectio est sed defectio; deficere namque ab eo quod summe est ad id quod minus est, hoc est incipere habere voluntatem malam. Causas porrò defectionum istarum cum efficientes non sint, ut dixi sed deficientes, velle invenire, tale est, ac si quisquam velit videre tenebras, vel aut audire silentium, quod tamen utrumque nobis notum est, neque illud nisi per oculos, neque hoc nisi per aures, non sane in specie sed in speciei privatione. Nemo ergo ex me scire quærat, quod me nescire scio, nisi forte ut nescire discat, quod scire, non posse sciendum est. (*g*) *Te facimus fortuna Deam cœloq; locamus, &c.* is fitter for an Ovid, then for a Christian. *Austin* disputes notably against it in his books, *de Civit. Dei Lib.* 4. *c.* 18. *Lib.* 5. *Cap.* 1. *&c. Austin* puts himself to a pennance, for having named it *Retractat. Lib.* 1. *Cap.* 1. *Pœnitet me nominásse fortunam, cum videam homines habere in pessima consuetudine ut ubi dici debuit, Hoc Deus voluit, dicere, Hoc voluit fortuna.* Sic *Cap.* 2. *Lib.* 1. *Retract.*

§. 4.

§. 4.

As for the fourth thing proposed, the *Solution of Objections* produced in defence of his own Opinion, and in opposition to ours, *spits* and *dashes* of *Answers*, will serve against them, the strength and force of them being already broken by what hath been thus far said.

Object. 1. p. 110. *Where there is no efficient, there is no effect, that is to say, There is nothing.*

Answ. 1. In this, and in all the rest of his Objections, doth he not clearly contradict himself (*a*), when *of sin he saith elsewhere, that it was no part of Gods Creation*, which is most true, but how then comes sin to have a *Positive Entity? Is not every Positive Entity a Creature?* he goes on, *We find it not among the works of his* ἓξημερον, *set down or comprized in the first Chapter of* Genesis. *He indeed made the Heaven and the Earth, but it was to that end, that they might have their being. Ergo*, then God gave being to every positive being or thing, but he gave no being to sin, *Ergo*, sin as such, hath no positive being, as here he pleads.

(*a*) *Sinner Impleaded*, p. 178.

Wisdom. Chap. 1. 14.

2. It's pittiful, when a man shall so *flurt* and *flounce* against his *Neighbour*, for want of *Logick and Metaphysicks*, and yet have so little of either, as not to be able to distinguish betwixt a negative *non ens*, or *nullity*, and betwixt a *privative* in *subjecto Capabili*, as betwixt a *blind* man and no man, a *poor* man and no *body*. And in this to o he is but too like *Pelagius*, who concluded, because sin was no substance, *Ergo*, it could not corrupt the soul, *Pelag. apud Aug. Lib. de nat. & grat. c.* 19. *Ante omnia quærendum puto (inquit) quid sit peccatum. substantia aliqua, an omnino substantia carens nomen, quo non res, non existentia, non corpus aliquod, sed perperam facti actus exprimitur. Et adjungit: credo ita est, & si ita est, quomodo potuit humanam debilitare vel mutare naturam, quod substantia caret?* finely agreed, *Pelagius* questions, if sin be not a substance, how it can defile the soul: and Mr. *T. P.* asks how it can damn the soul? and that here-hence *Austin* concludes, *Cap.* 21. *Ibid.*

Ibid. that the very name of Jeſus is extinguiſhed, *ut omnino fruſtra putetur, Vocabis nomen ejus Jeſum. Quomodo enim Salvum faciet, ubi nulla eſt agritudo? peccata quippe ſubſtantiæ non ſunt, & ſecundum iſtum vitiare non poſſunt.* His *Theological Conſolator*—*Boethius*, who hartned him ſo much in his Apoſtatizing from *Calviniſme* (*b*) though he did only afford them *Philoſophical Conſolation*, when this *Boethius*, (as *T. P.* alſo ſomewhere) maintains at large, that bad and vitious men, are not ſo much as men, doth he mean that they be pure nothings, *Hob-goblings*, *Chimaraes*, men in the *Moon*, or in ſome new *Atlantis*, or *Utopia*?

(*b*) *Correct Copy*, p. 48, 49, *&c.* *Sinner Impleaded.*

Boethius de Conſolat. Philoſoph. Lib. 4. *Quidquid à bono deficit, eſſe deſiſtit: quò fit, ut mali deſinant eſſe quod fuerant. Sed fuiſſe homines adhuc, ipſa humani corporis ſpecies oſtentat: quare verſi in malitiam, humanam quoque amiſere naturam, &c.*

3. He hath had time and wit enough to have learned, that though ſin be nothing *poſitive*, yet it is ſomething *privative*, and is founded, alwayes in that which is really ſomething, as in a ſubject, act, &c. *Malum habitat in alieno fundo* (*c*). It is therefore horrid for him to ſubjoyn, that according to us, *men are eternally puniſhed, for juſt nothing in the World*, when as he knowes, that we all ſay, that men are puniſhed for juſt nothing that is good, naturally or morally; but for that which morally is *ſtark-ſtaring naught*, *viz.* for their ἀνομία, or *Tranſgreſſion of Gods Law.*

Object. 2. p. 110. *If wicked man is no more then the deficient cauſe of ſin, he is not ſo much the cauſe of it, as God himſelf, in their account, who ſay He abſolutely wills, that ſin ſhould fall out. Corrept. Correct*, p. 78, 79, 73. 196. 54.

(*c*) *Auguſtin. in Enchirid. Cap.* 14. *Si bonum non eſſet in quo malum eſſet, prorſus nec malum eſſe potuiſſet: quia non modo ubi conſiſteret, ſed unde oriretur corruptio non haberet, niſi eſſet quod corrumperetur.*

Anſw. 1.

Anſw. 1. God neither is, nor poſſible can be the *deficient cauſe of ſin*, becauſe it is abſolutely impoſſible, that he ſhould in *agendo deficere*, be deficient in his actions (*d*); whereas man is both the *efficient Cauſe*, though not the ſupreme of the act of *ſin*, and he is the ſole *deficient*, and in that reſpect, the ſole cauſe of what is properly *ſinful*.

(*d*) *J. Mer. Lect. de Eccleſ. p.* 80. *Si quid fit boni, Deo efficiente id fit, nempe author omnis boni eſt, effecitque in ſuis & velle & perficere: Si quid mali fit, non fit deficiente, ſed non faciente Deo. Nam deficere certè vel culpam, vel imperfectionem cauſæ denotat, quorum neutrum in Deum cadere poteſt.*

2. As for the Argument he brings from Gods abſolute willing that *ſin ſhall fall* out, *ideſt*, the event of ſin; (for that I do only underſtand in the expreſſions which he mentions,) I had need to meet with *Readers* of extreme falſe *memories*, and of *moſt diſingenuous hearts*, as not willing to turn to the very places which he objects, if I ſhould ſuſpect them to ſtand in need of more than hath been ſaid in my *Corrept.* and in this defence of it. The ſum of all which, amounts but to that *Dilemma*, which for my *Adverſaries uſe*, I have ſet down out of *Auſtin*, in the Margin (*d*), and unto which I am confident, no living man ſhall ever meet with any ſolid anſwer from its greateſt *Anti-Auguſtinian oppoſers*.

(*d*) *Auguſt. Enchirid. ad Laurent. Cap.* 100. *Deus permittit (ait ille) peccatum volens aut invitus: non certè invitus, quia id eſſet cum triſtitia, & ſic majorem haberet: ſi volens permittet, permiſſio eſt genus quoddam voluntatis. Contra Jul. Pelag. Lib.* 5. *Nos certè ſi eos in quos nobis poteſtas eſt, ante oculos noſtros perpetrare ſcelera permittamus; rei cum ipſis erimus. Quam vero innumerabilia ille permittit fieri ante oculos ſuos: quæ utique ſi nolu'ſſet nulla ratione permitteret.*

3. Man in all his actings, is, and ought to be under ſome known revealed Law, *Deut.* 29. 29. God is tied to no ſuch Lawes, whoſe holy will is the only Law of his proceedings.

4. If

4. If God ſhould have no agency in and about the acts of ſin, we were to diſcharge him of all *Soveraign power and gubernation of all things*. He were wholly to ceaſe from all action about the moſt of actions, which are committed in the World.

5. Man in ſinning, uſeth not to ſeperate the *act*, from the *ſinfulneſs* adhering to it; nor is it his place to bring *light out of darkneſs*, to ſin, *that good may come thereof*, as it is proper to God, *efficaciouſly* to permit ſins, yet without ſin, for glorious ends, *Gen.* 50.20. *Iſa.* 10.5,6, &c.

Obj. 3. p. 112. If this point be ſo abſtruſe, that Mr. *B.* doth not underſtand it, 'Why doth he talk that into the univerſe of 'Readers, which is arrant Gibbriſh to himſelf? but if it is not 'ſo abſtruſe, who doth he talk of, and on, affirming and deny-'ing the very ſame thing? *Ex. gr.* in his p. 79. he ſaith, the ſin-'ning Creature is the ſole efficient cauſe of his ſin: yet in his 'p. 55. he ſaid, that ſin hath no efficient cauſe. Again, p. 79. 'he ſaith, that ſin's very being, is conſiſting in deficiency.

Anſw. 1. The *abſtruſe* point of Divine *permiſſion of ſin*, need not to be *arrant Gibbriſh* to Mr. *B.* and yet for the *profundity* of it, may be but a *little underſtood by him*. But if Mr. *T. P.* do ſo perfectly underſtand it, as to find no abſtruſeneſs in it, he underſtands (*Horreſco referens*) more than Chriſt, conſidered as mere man upon Earth, did, *Matth.* 11. 26. more than his holy deep Apoſtle St. *Paul*, *Rom.* 11. 33. more then the *Pſalmiſt* 77. 19. more then the deepeſt Doctors that ever had the handling of it. Which of them with *Auſtin* ſaith not, *Lib.* 5. *adverſ. Julian. Pelagian.* *Quis non iſta Judicia contremiſcat, quibus agit. Deus in cordibus etiam malorum hominum quicquid vult, reddens tamen eis ſecundum merita ipſorum? Idem, tractatu in Johannem, Non ergo fratres ad hanc penetrandam altudinem ad hanc abyſſum diſcutiendam, & inſcrutabilia perſcrutanda expectatio veſtra caritatis impingat. Agnoſco modulum meum. ſentire mihi videor etiam modulum veſtrum. Altius eſt hoc incrementis meis, & fortius viribus meis, puto quia & veſtris &c. Si quis autem iſtam quaſtionem liquidius ac melius nôrit ſe poſſe exponere, abſit ut non ſim paratior diſcere quàm docere.*

Jb 4. 12.

2. When

2. When Mr. *B.* saith, *Corrept. Correct*, p. 79. that the *sinning Creature is the sole efficient Cause of his sin*, he quite forgets to subjoyn the very next words, *If there can be an efficient Cause of that whose very being is consisting in a defis ency.*

3. Sin being such a *compl icated* unhappy thing as it is, alwayes made up of an *act*, and its *obliquity*; Mr. *B.* might well say, in different respects, that sin hath a true *efficient Cause*, and yet hath only when he speaks most properly of sin (as sin,) a *deficient Cause*, which yet in this moral matter, is *tantamount* to an *efficient Cause*, as to the Sinner. *Defectus est causa secunda in Aquin. Lib.* 3. *adverſ. Gent.*

Object. 4. p. 113. *He is for a necessity of infallibility*, as well as of *Coaction.*

Answ. Neither he, nor Doctor *Twisse*, whom in these matters he hopes he shall never be ashamed to have followed very much, allowes not at all of any *necessitation or coaction* of mans will, which they hold, (*a*) *cannot be forced by God himself*, they allow only of a *necessity of infallibility*, which by his principles, Mr. *T. T.* nor any of his party, will ever be able to maintain.

(*a*) See Dr. Twisse, *vindic. Lib.* 2. p. 22, 27 28. & 30.

Object. 5. *If the Cause of sin is only deficient, not efficient, what will become of the difference betwixt sins of omission, and sins of commission*, p. 113.

Sed quid dico motionem Dei, qua voluntas humana movetur immediate, non semper esse per viam compulsionis: eum potius in confesso sit voluntatem ipsam cogi non posse, neque compulsionem pati. Thom. Aquin. Lib. 3. *adverſ. Gentiles, Cap.* 72. *Divina Providentia non excludit contingentiam in rebus, nec eis imponit necessitatem: quia non excludit, causas secundas. Ex causis autem Proximis effectus dicuntur necessarii vel contingentes, non ex Remotis Causis.*

Answ. 1. It will be as easie to conceive, how that distribution will hold, as it is easie to conceive, that Mr. *T. T's. Horse* is out, or is in an error as well, when he goes too *fast*, as when he goes too *slow.* He may have heard of a Fellow, who complained, *That his Horse did stand still faster then another mans could go, on Salisbury Plain.* (*b*)

(*b*) *Vide* Dr. Twisse, *Answer to* Dr. Jacksons *vanities*, Dr. Ames *medulla, Lib.* 1. *Cap.* 14. §. 12.

2. He is miserably out, if he think the distribution betwixt sins of *Omission* and *Commission*, to be a *distribution* of things *different in their kinds*, when as they do only differ in their modes of *acting*; for in every moral *Omission*, there is a voluntary *Commission*, more or lesse, *& vice versâ*, and so both wayes there is a defect of what should be.

Object. 6. Which in Mr. *T. P's*, multifarious repetition of one and the same thing, is his 7th and 8th, p. 114. as if he were rowling *Sisyphus* his *cold stone*. How many *Privations* are there (saith he) of which God himself is the first and *chiefest Cause*? The darkness of the night, is a privation *of light*, which yet was one of the famous works of his *Creation*, *Gen.* 1. 4,5. *The Stone and the Strangury the Feaver and the Pestilence*, are not only *Privative of health and pleasure, but they are constitutive of sickness, and torment.*

Answ. 1. But will he allow of no difference betwixt *Privations Physical and moral*, † betwixt *Privations* which are only *Pœnal* in a moral sense, as the *Feaver*, *Pestilence*, &c. and Privations *culpable*? Did ever man fansie that God, by creating, or effecting these things, could become *culpable*; but would not every one conclude, that he would so, if he were the proper *Efficient Cause* of sin, as such?

† *Thom: Bradward. Lib.* 1. *Cap.* 1. *p.* 65. *Nonne secundum omnes vere Philosophantes, omne malum, scilicet pura malitia & peccatum, non est res aliqua positiva sed privatio vel carentia rei bonæ, aut cujuspiam bonitatis; Privatio autem in Subjecto apto plenè tolli non potest, nisi per plenam positionem habitus quem privabat; non enim ibi potest medium inveniri. Joh. Cameron defens. contra. Epistol. Cujusdam, viri docti, p.* 166. *Tenebræ ut loquuntur in Scholis habent positivi; Quid enim aliud tenebræ sunt quàm lucis privatio?*

Secondly, By the help of all the *Philosophy and Divinity* that he hath in his store, it will be hard for him to show how God is the cause of the *Privations* which he mentions, otherwise then by not *affording* or *withdrawing light, health, ease* &c. Let that judicious, both *Divine* and *Philosopher*, the often mentioned Bishop of *Salisbury*, be heard determining this point in

in his *Animadverſ.* p. 267. As for this diſtinction, the ſame which Mr. *T. P's.* p. 115. and in the ſame caſe, of *Negative* and *Poſitive* Cauſing; it is obſcure and improper. The Air hath heat and light, from the Poſitive Cauſe of the Sun-beams; darkneſs, fogginess, coldneſs followeth upon the Negation of the Sun-beams; and yet neither the Sun, nor his beams, nor the retractions of his beams, are the true and proper cauſes of coldneſs, or darkneſs in the Air. The Reaſon himſelf hath touched upon, becauſe thoſe diſpoſitions, or qualities in the Air, iſſue not from the Sun, *per ſubordinationem effectiuæ cauſæ*, but out of the nature of the Aire only: That is a cauſe *Per quam res eſt id quod eſt.* Thus the Sun is the true cauſe that the Air is hot and light. If by vertue flowing from the abſent Sun, it be made dark, then might we call the Sun a cauſe of darkneſs. In proportion, we ſay the ſame of God, If from his decree of non-election, there flow any darkneſs or pravity into mans will, or any crookedneſs, & ſinfulneſs into his actions, there were ſome colour in terming him a negative cauſe of mans ſin: but this ſhall he never be able to demonſtrate.

Object. 7. In Mr. *T. P.* his p. 115. the 9th. *Every privation, præſuppoſeth a habit, which every ſin cannot do, becauſe a man may be covetous, or cruel*, who never was *liberal, or compaſſionate.*

Anſw. And ſo in every ſin committed, by any ſinner, it cannot but be granted that he hath, or at leaſt in his firſt *Parents*, once had an *habit* to forbear all ſin, which it is yet his duty to have, and his *defect to want*, *Eccleſ.* 7. 29.

Object. 8. In him, his tenth, p. 115. is for the moſt part of it readily granted him *viz.* That the Agent that is morally deficient, and in *that circumſtance faileth, and tranſgreſſeth the Law, doth yet effect and produce the action which is ſo deficient and irregular.*

Anſw. 1. It hath been oftentimes ſhewed him, that man is the true and proper cauſe of every ſinful act, conſidered as an act, though he is not the only cauſe of it, *in genere entis phyſici*, as it is a *natural thing*; but he, and he alone, is the only cauſe of its *Irregulation*, by way not of proper *efficiency*, but by

way of moſt proper *deficiency*, *in genere entis moralis*, in the way of a moral evil.

2. But how here-hence any of thoſe looſe conſeqrences ſhould follow, which he mentions, p. 116. *viz.* That then God is not the Authour of death. (The very thing which he ſtourly pleads for, Chap. 2. of his *Correct Copy*, p. 21.) 3. or, *that he is the Authour of ſin, or of both or of neither, 3. or that the ſinner himſelf, is not the Authour of ſin, neither Man nor Devil*; I ſay, I may ſuppoſe no man ſees, nor can he ſhow, how theſe Sequels depend upon his own laſt *præmiſſes* granted by me; and therefore I need no further to trouble others about them. Theſe be but *deſultations, à gallo ad aſinum*, skips as we uſe to ſay, *from the Cock to the Bull*. I therefore leave theſe *bulls*, to ſtand for *Bulls*.

Calv. Contra Libertinos.

§. 12.

To his Sect. 21. from p. 123. to 127. about his *ramping* and *raging* againſt the names of Mr. *Calvin* and Doctor *Twiſſe*.

Anſw. 1. Thoſe men are as well calumniated, and ſo *raged* againſt, who have a falſe *ſenſe* faſtned upon their words, as thoſe be, who have *falſe words deviſed againſt them*, or elſe our Saviours *Evangeliſts* knew not how to *define* a *Calumny*, *John* 2. 19 20, 21. with *Matth.* 26. 61. and as little did *David*, *Pſal.* 52. 2, 3. with 2 *Sam.* 22. 9.

2. Unto the Worlds end, he will never be able to prove, that moſt *impudent aſſertion* of his, p. 123. *That he ſaid no more of Doctor* Twiſſe, *and Mr.* Calvin, *than Doctor* Twiſſe *himſelf hath ſaid, not only of Mr.* Calvin, *but of all the reſt of his own party, who place the Object of Predeſtination* in maſſâ corruptâ *viz.* that p. 124. he *as a Supralapſarian* ſhould argue againſt the *Sublapſarians, as inferring God, by their way, to be of neceſſity the Authour of ſin*;

For

For firſt, To all thoſe who ever have read Dr. *Twiſſe*, it is well known, that he doth very often ingenuouſly confeſs, that he was once a *Sublapſarian* (*a*), and yet then did not he believe, that God was the Authour of ſin.

2. Since from the lower way, he clambered up to the upper way, he divers times profeſſeth, that the differences betwixt the *Supralapſarians*, and *Sublapſarians*, are only *Logical*, and *metaphyſical*, and not at all, or not *conſiderably Theological* (*b*).

3. Since he left the *lower way*, he hath taken a world of pains, I think to admirable purpoſe, for the reconciling of both parties (*c*) which I am ſure he would never have done, had he believed what Mr. *T. P.* doth, that they all do, & muſt maintain, *that God is the Authour of ſin.*

Yea fourthly, Moſt *voluminouſly* ſince his betaking of himſelf to *Supralapſarianiſm*, (give me leave now ſo to ſpeak) he hath ſpent above a 100. of Pages in *folio*, to clear the *Sublapſarians* from all ſuch crimes (*d*). (even as Dr. *Davenant*, about the ſame time had done, much what, the ſame Chriſtian Office, for the *Supralapſarians* (*e*). though himſelf a *Sublapſarian*) in his *Defence of the Synod of Dort and Arles*, both which, were for the *Sublapſarian way*, he ſtoutly (*f*) all along againſt *Tilenus* his *Scoptick Libel*, maintains, that no ſuch matter, will after any faſhion, follow from the Doctrines of the *Synods of Dort and Arles*, who yet are known to be for *Sublapſarianiſm.*

(*a*) *Vindic. Lib.* 1. *Seſſime.*

(*b*) *Lib.* 1. *p.* 52. *& alibi paſſim. Ingredimur ſpeculationem, de ordine decretorum divinorum, multo magis difficilem, meo judicio, quàm præſenti inſtituto neceſſariam. Neque enim nos in Arminio reprehendimus, quod Creationem & Lapſum præſtruxerit decreto prædeſtinationis, ſed quod fidem & infidelitatem. Sic p.* 319. *Col.* 2. (*c*) *Ibid.* from p. 55. to 92. (*d*) Anſwer to Mr. *Hoard*, in his ſecond part, from p. 128. to 299. (*e*) Doctor *Davenants Animadverſions* againſt the ſame Mr. *Hoard*, from p. 84. to 198. *Pſal.* 133. 2. behold, *how good and pleaſant a thing it is*, notwithſtanding the ſeeming differences betwixt theſe two great Doctors, *to ſee Brethren to dwell together in unity.* (*f*) See Doctor *Twiſſe*, in defence of thoſe Synods, an *Engliſh* pithy Book in *quarto.*

Fifthly, There is therefore nothing ſo plain, as that what Mr. *T. P.* tranſcribes out of him, p. 124. that in the Judgment of all *Sublapſarians the Supralap. do infer God to be the Authour of ſin, for holding God to decree ſin as a means accomodated for God to attain to his purpoſed ends of Prædeſtination* the Doctor ſpeaks not of what the *Sublapſarians* do uſually infer againſt the *Supralapſarians* (who are known every where to do the quite contrary) but of what they might be apt to infer, if they by falling into the *lower way*, ſhould gratifie the *Arminians* too much. He expreſſeth what the *feares of Sublapſarians might be* not what their Faith was, concerning their Brethren of the *upper way*. And therefore in the following words, next enſuing thoſe quoted by Mr. *T. P.* he ſheweth how vain their fear is, (*g*) and how little they gain by their ſeeming *condeſcenſion* to their known adverſaries, the *ſtubborn Arminians*.

(*b*) *Vindic. Lib.* 1. *p.* 87. *Si hunc timorem in aliquem eſſe docuero ad omnem ad'um huic ſententiæ, præcludendum nihil, puto, reliqui faciamus ſum.*

Sixthly, It was impoſſible for him to charge the *Sublapſarians* with any ſuch crime as Mr. *T. P.* chargeth them with, unleſs he would much more *beſmudge* his own Doctrine, from whence it may ſeem, and it doth but ſeem, the *crime* will more *handſomly* be concluded. But all thoſe who are acquainted with the *perſpicaciouſneſs* of that *tranſcendently acute* Doctor, will laugh at any man, who ſurmiſeth him to have been ſuch a *ſilly com ſenſeleſs* (*h*).

(*h*) *The Sublapſarian opinion is candidly and fitbily ſet down by* Wollebius, *in Compend. Theolog. Chriſtiane. Cap.* 4. *De prædeſtinat. Theſ.* 5. & 8. *Peccatum non eſt reprobationis cauſa impulſiva: ſed materia ſeu objecti, conditio neceſſaria. Licet autem non cauſa ſit Reprobationis, eſt tamen cauſa reprobabilitatis.* 8. *Diverſæ quæſtiones ſunt.* 1. *Quo jure Deus hominem, creaturam ſuam, reprobet?* 2. *Cur non omnes ſed quoſdam elegerit, quoſdam verò reprobârit?* 3. *Cur hunc e.g. Petrum, elegerit, alium vero e.g. Judam reprobârit? Ad primum reſpondetur, ex cauſa materiali; quia homo qua lapſurus, reprobabilis erat. Ad ſecundum, ex fine; quia Deus gloriam miſericordiæ & Juſtitiæ patefacere voluit. Ad tertiam denique, ex cauſa impulſiva; quia ſic ei placuit.*

Seventhly,

Seventhly, Doctor *Twisse* had some reason, and that with some *acrimony* to dispute against *Moulin* himself (the thing which Mr. *T. P.* cracks of, p. 125.) in no lesse then 8. Chapters, who in what he holds about *Reprobation*, doth not only recede from the *Supralapsarians*, but from all the *Sub-lapsarians* too, who only maintain the object of *Reprobation* to be man, considered only as lapsed in *Adam*, but not as *living and dying* in finall *unbelief and impenitence*. But our valiant *Chevalier*, and great *Champion*, against no meaner man then Doctor *Twisse*, should have tryed his *skill* and *strength* in confuting of Dr. *Twisse*, his 8. large Chapters against *Moulin*, rather then to have played at the sorry small Game of nibling at some of his quick *expressions*; and upon that occasion, *flurting* out into a digression of almost a page and a half, against Mr. *Calvins style and temper*, p. 125, 126, 127.

§. 13.

To what he keeps a huge stir about, in no lesse then three several places (if not more,) *viz.* in his 32. §. p. 127, 128. in his §. 34. p. 129. in his Chap. 4. p. 36. and all but about quoting *Calvin* instead of *Zwinglius*.

Answ. Mr. *T. P.* is the valiantest man at knocking *a flea on the head with a great Beetle*, of any that ever I knew; for first, in civility, as his *Correct Copy* saith, p. 8. *he forbeares to name the Authours which he musters up together in his slanderous Decachorde*, p. 9. 10. though he saith, *he had them* lying by him very particularly *quoted and would produce them*, if challenged by any mans doubt, *or curiosity*: and then he crowes over me, *Phil.* Chap. 4. p. 36, 37. because being *blind folded* by him, I mistook but one of them; for he cannot deny, that I lighted right upon the rest, by no other *direction*, than what I had from my *Conjectures*, what Authours those were which his *stomach boyles* most against. And in reference to what I had found in a matter of 9. *Quotations*, of 10. I might be allowed to say, in my *Correct.* p. 52. *that to any attentive Reader, he did quote them very particularly as to Book, Section, and almost Line.*

Secondly,

Secondly, By the Pages which he quotes out of Mr. *Calvins* Institutions, in the margin of his *Decachorde Correct Copy*, p. 9. it is plain, that he followes one Edition of *Calvins Institutions*, and I another, which might somewhat mislead me, where the pages agree not, as those in *Correct Copy*, do not at all, with my *Geneva one*, in *Octavo*, printed 1585.

3dly, I'le give him all the Books which are in my Study, for a halpenny, which I should be loath to part withall, for a 150*l.* if the fourth *Testimony*, which he quotes out of *Calvin, Lib.* 1. *C.* 17. §. 12. *p.* 66. be to be found in *Calvin's* Book of *Institutions*, in the place quoted by him in either of the *Editions* of his *Correct Copy*; and yet, he saith peremptorily, *Phil.* Chap. 4. p. 50. §. 36. and by *Bellarmine* acknowledged to be there, *Lib.* 2. *de amiss. Grat. & statu peccati Cap.* 13. *That I might have found that saying, if I had but turned to the Chapter, Section and Page, set down expressly in his Notes; for how else* (saith he) *did I know, that he took that place out of* Calvin, *when he only referred to the place, but concealed its Authours name.*

Fourthly, The 9th place, quoted as plainly as can be by him, *Correct Copy* p. 10. out of *Calvin's Institutions*, Lib. 1. Cap. 18. p. 118. §. 1. The words these, in Latine, *Si Dei Judicium est excæcatio & amentia Achab, nudæ permissionis figmentum evanescit: quia ridiculum esset, Judicem tantum permittere, non etiam decernere quid fieri velit, & mandare executionem ministris*, and by every *Reader* to be had and found there, he is not ashamed to say in this his *Philanth.* Chap. 4. p. 60. §. 41. that it is taken from Dr. *Twisse*, and is by *Mr. B.* again, *imputed with great injustice to Mr. Calvin*; and upon this, he playes p. 61. as if *Mr. Calvin in his Grave, had expounded that saying of Dr.* Twisse, *before Dr.* Twisse *was old enough to lie in his Cradle.*

Fifthly, It was the easiest thing in the World for me, being so hood-winked by him, as I was, to mistake *Calvin* for *Zwinglius*; not only 1. because most of the former *passages* in his *Decachorde* were taken out of *Calvin*. 2. Or because I had not *Zwinglius* in my Study (a thing which Dr. *Twisse* is not ashamed to confess, whilest he is defending of him against *Bellarmine*. (a)

(a) *Opera Zwinglii mihi nequaquam suppetunt. Lib.* 2. *p.* 46. *Col.* 1.

3. But

3. But also for that both *Zwinglius* and *Calvin*, have wrote *de Providentia Divina*, could I easily tell, whether he meant *Zwinglius* or *Calvin de Providentia*; especially, when in *Calvin* lying by me, I find his Adversaries laying much the same things to his charge, in the place quoted by me out of *Calvin de occult. Providentia*, which *Mr. T. P.* chargeth *Zwinglius* with?

§. 14.

To his new *malitious* Catalogue, drawn out from p. 132. to 140. as also to what is fit to be answered to that jirksome *Defence*, which he makes for his former *Decachorde*, Chap. 4, from p. 37. to 65.

Answ. If I can but prevail with any *ingenious Readers*, attentively to heed those *general Observations* which in my *Corrept. Correct*, from p. 53. to 58. I did promise to the former *Defence*, which I made against his first *Decachorde*, (a thing wholly neglected by him) little or nothing would be expected by them, by way of answer to this larger *Bede-rowl*, which he drawes out.

For 1. What would it conduce to the determining of the first main question, in debate betwixt us, about *absolute Reprobation*, though some of the Phrases quoted out of divers owned *Classical* Authours, should not prove to be exactly defensible?

2. What necessity compels any sober Orthodox Divine, to stand up in justification of every Phrase, which in the heat of contention, dropped at any time from the pens of Learned and Reverend *Calvin*, *Peter Martyr*, *Twisse*, &c. whose writings we all value, but account not *Canonical*, we owe them *our Judgement, not our Faith*(a).

(a) *Luther. Solis Canonicis debemus fidem, Cæteris omnibus Judicium.*

3. If that which all Reformed Churches, nay, I may say, all Churches in *Christendom* hold, *viz.* That God is the *Authour* of every act, as such *in genere entis physici & positivi*, and that he is not an unwilling *Permissor* and *Ordinator*, and *Gubernator* of all the evil of sin, which falls out *in genere mali moralis & privativi*, a thing which Mr. *T. P.* hath scarce spirit enough to

to deny out-right as we have heard out of his p. 129. I am prety confident, that he should have the good leave of most of the Authours whom he doth most gracelesly traduce, to use as soft Phrases in the explicating of such matters, as he could possibly think on. (*b*.)

§. 2. But seeing (as most Writers of his stamp, (*bb*) had done before him, he placeth (if I may so speak) the *fortunes* of his Cause in these his *Collections*, as unto the last *safest refuge* for the supporting of it, I must crave the Readers patience, whilest I enlarge somewhat upon these three following particulars, *viz.*

First, The opening of his most *hateful design* in this his *Collection*; together, with his *absurd* and *disingenuous* wayes of carrying it on.

2. Out of the Authours *wracked* and *barbarously tortured* by him, I shall show the *genuine* meaning of some of the harshest *expressions* which they use.

3. I shall give in some Reasons, why I need not be more particular in answer to other *particulars* hudled up by him.

(*b*) *G. Voetum in methodo respondendi calumniis de Deo authore peccati. Remenstrantes, omnes omnium adversariorum & calumniatorum conatus superare voluerunt. Nec mirum, cum unicum hoc & extremum causæ suæ præsidium, post omnia frustrà tentata, sibi relictum videant.*

(*bb*) *viz.* Some such as that of *R. Rollocs in Roman. Cap.* 8. *v.* 29. *Decretum Dei duplex est: vel est decretum ἁπλῶς simpliciter: vel est decretum κατὰ τὶ secundum quid. Decretum secundum quid voco, quod non simpliciter, & propriè decreti nomine vocatur; sed secundum quid, & cum adjecto, decretum permissionis. Causa enim deficiens non propriè, ac simpliciter causa est. Est autem tum cum decernit ac vult aliquid, at non simpliciter, verum decernit & vult permittere ut illud fiat. Ideòque etiam suo tempore non ipse efficit id propriè, sed permittit ut fiat à malis instrumentis, &c. Horum* (*viz. malorum mediorum excæcationis, indurationis, &c.*) *est decretum permissionis, non ut mala sunt: est quidem, fateor, respectu malitiæ & anomiæ quæ est in illis rebus, non autem respectu substantiæ ipsarum rerum & actionum: Cujus ut Paulo ante diximus, decretum est simpliciter divinum: verum non est decretum malitiæ quà malitia est, sed quà bonitatis rationem habet, &c.*

§. 1.

About the first, 1. There is not a Reformed *English Protestant* of note, either in Heaven, or above ground on the Earth, though otherwise in their way, they may have been never so *Episcopal*, or *ritual*; but they have, and are ready to express their *zealous detestation* against this execrable way of representing most of the following Authours, as maintainers, either in words, that God is the *Authour of sin*, or that as he with an *impudent* mouth saith, p. 130. that *they say a great deal worse, and in much worse Termes.* Especially, since divers of the places quoted by him, if they be candidly considered, by what goes before, or follows after, will evince the contrary; and since that many of them in their Writings against the Libertines, which are full of *acrimony*, and *sting* against them, (a) do abundantly evince the contrary.

(a) *Take one Testimony for all, out of Calvin. Contra Libert. C. 4. Duæ rationes me adiſtos nominandos impulerunt, qui alioqui ne mentione quidem ullâ digni ſunt: tantum abeſt, ut Chartæ debeant eorum nomine conſpurcari. Primum nonnulli qui ignorabant quid ſibi vellet Libertinorum nomen, id Quintini nomine cognituri ſunt. Expedit etiam Bellua adeò perniciosas notâ aliqua inſigniri, ut dignoſci poſſint ab unoquoque: nec quiſquam non monitus damnum aliquod recipiat. Caterum minimè ignoro me haud gratum omnibus facturum, quod eos nominem. Sed quid agerem? Cum quatuor ganeones (aut tres ſaltem) video, qui pluſquam quatuor millia hominum in exitium duxerunt, etiamnum hunc aſſiduè lapidem volvere ut evertant veritatem Dei, miſeram Eccleſiam diſſipent, in errorem abducant omnes, quos irretire poſſunt, blaſphemias execrabiles ſpargant, &, quod omnium deterrimum eſt, totum orbem perturbent ea confuſione à qua beſtia ipſa abhorreret: an tacere debeo aut diſſimulare? Nullum autem eſt Latrocinium adeo ſceleſtum, nec venenum adeo perniciosum, quam execrabilis hæc Doctrina quæ eò tendit ut non ſolum Chriſtianam Religionem, ſed etiam honeſtatem omnem atque humanitatem diſſipet ac deleat, quæ hactenus inter Turcas ipſos & infideles valuit.*

Reverend Doctor *Reynolds* (I thank him) directs the Reader to many *English* Protestants, who express their just *Indignation* against such odious *Suggestions* as Mr. *T. P.* useth, unto which many more might be added, if need were. I shall only wish him seriously to mind how Dr. *Crackenthorp* doth represent this his *proceedings*, when he met with it in that noted Apostate from *Protestantism* Archbishop *Spalato*, (c) in his Defence of the Church of *England*, Chap. 36.

(c) *Crackenthorp. Defens. Eccles. Anglican.*

The second notorious Hæresie of the *Puritans*, mentioned by you, is, that God is the Authour of sin. This is an old Calumny, most lyingly, out of your School, objected by *Fevardentius*, † *Bellarmine*, (y) and others, against *Calvin*, *Beza*, *Peter Martyr*, and the *Calvinists*, which hath often times been confuted more clearly than the light. If there were in you, either shame, or piety, or modesty, or any the least love of the truth, you would long have repented in Sackcloth and in ashes, for such an impudent calumny. But being now past the bounds of shamefastness, you are become so sedulously impudent, and have drawn such a brawn upon your Consciences and foreheads, as also upon your Papers and pens, that as the Prophet saith, you do proclaim your sins like Sodom, and with a stubborn mind, which Sodom never did, you stand up in the Patronage of it. That same *Crambe* or *Coolworts* so oftentimes, not without loathing served in, you do here again boyl up, serve in, and by a most signal calumny, object unto *Calvin*, *Beza*, and the *Calvinists*. But know you, that that Hæresie, and horrid Blasphemy, hath by word, and writings, and reasons, been rejected and condemned, and hath been so clearly, nervosely, and solidly rejected by them, as that when your men handle this cause, they do seem to be very Children, and Babes to them: so sordidly do your toyes and dirty puddles, appear to be, when compared with their clear writings.

† *Dialog. L. 2.*

(y) *Lib. 2. de amiss. Grat. Cap. 3. 4, 5. & seq.*

Secondly, Though this design be highly *Jesuitical*, yet when the worst of *Jesuites* have all said, and all done against us, the force of truth is such, as that it wrings, even from a *Bellarmin's* pen, a Confession in effect, the same to what he had

most

most voluminously opposed, (*d*) and so as that the more modest sort of them, became *Apologists* for *Protestants*, (*e*) and the like hath befallen *Arminius* himself, and his more graver followers (*e*).

(*d*) *Bellarm.* (*citante D. Crackenthorp. Cap.* 36. *ejusdem defensionum*)

Lib. 1. *de Amiss. Grat. Cap.* 1. *In peccato duo reperiuntur, substantia quæ est materiale, & ratio ipsa quæ est formale peccati. Substantia peccati est actio aliqua voluntaria, vel voluntaria actionis omissio. Ratio peccati est ipsa declinatio, seu recessio à Regulâ in illa actione. Actio tota est à Deo, ab ipso habet non solum esse genericum, sed & specificum & singulare. Deformitas autem ipsa, seu declinatio, quæ est formale peccati, Deo tribui non potest, nec tam causam habet efficientem quam deficientem &c. Suarez. De concursu Dei Lib.* 1. *C.* 2. *N.* 7. *Pererius Vega, &c.* (*e*) *Armin. De efficaci. provid. Thes.* 14, 15, 16. *&c.*

Thirdly, What can all this serve for, but to render the soundest classical Protestant Authours odious, that in the room of them, among young Divines, and others, room might be made for the worst of *Pontificians*, for his prodigious *Grotius*, his *Sebastian Castalio*, and other *Socino-Remonstrantes*, which Mr. *T. P.* himself, hath lately taken into his bosom (*f*)?

(*f*) *Chap.* 3. *p.* 144. 149. *&c.*

Fourthly, He hath a fore-head to thrust in among *Reformed* Authours (whom in *scorn*, but for this *scorn* I thank him) he calls my *Masters*, p. 136. *Hobs* of necessity and liberty, p. 22. 23, 24. &c. and another Book, called, *Comfort for Believers*, which by the late Reverend Assembly of Divines at *Westminster*, was judged worthy of the *fire*, and was by the then *Parliament* of both Houses, condemned to it.

(*g*) *August. ad Articulos sibi falsò impositos, Prosper ad excerpta genuensium. Object.* 6. *Quod Deus tale in hominibus plasmet arbitrium, quale est dæmonum, quod proprio motu nihil aliud possit vel velit nisi malum.*

Fifthly, This Objection of *Gods being* the Authour of sin, to the Orthodox, is but an old musty stale protrite objection of the *Pelagians* (*g*) and yet he that will seem to be a great *Anti-pelagian*, makes it the strongest against us, that he knowes how to produce any.

§. 2.

As to the ſecond thing propoſed, p. *viz.* about the *Genuine meaning* of the harſheſt Phraſes which he hath been able to pick up out of the Orthodox Writers, nothing would need at all to be ſaid to it, if in his heart, there had been any the leaſt charity (*a*) toward many eminent Authours of the greateſt renown, for *Learning and Piety*, who in their lives, having expreſſed ſo much holineſs and hatred to ſin, and in their works ſo much depth of Learning were never like to be the Authours of ſo foul, *ſottiſh, unholy an opinion*, as he would fain pin upon them. The leaſt meaſure of good affection towards their perſons and labours, would have put him upon other-gueſs gloſſes, for the finding out their meaning (*b*). Such men as he traduceth, were never like to need an Apology, like that of the Poet, *Laſciva eſt nobis pagina, vita proba.*

(*a*) *G. Voetius* upon this occaſion ſaid well. *Method. Reſpondend. Calumniis, p.* 136. *Nullo modo veriſimile eſt viros in Scripturis, & patribus, nominatim* Auguſtino, *nec non* Lombardo *& Thoma Aquinate, eorumq; ſectatoribus inſuper in Linguis, artibus, & Philoſophia verſatos, tam craſſa ſtupida, abſurda, contradictionem implicantia, horrida, blaſphema & ſcandaloſa, contra omnem Theologiam & univerſi Chriſtianiſmi conſenſum, contra omne dictamen luminis naturalis, & rectæ rationis, contra propria placita, propoſuiſſe aut defendiſſe. Cogitetur quales & quanti fuerint, Lutherus, Zwinglius, Bucerus, Calvinus, Beza, Martyr. Zanchius, Danæus. Perkinſus, Gomarus, &c.* (*b*) *Gerſon de vita Spirituali anima ſeu* 1. *Coroll.* 11. *Notetur hic quod doctores etiam Sancti, ſint magis reverenter gloſſandi in multis, quam ampliandi, quoniam non omnes ſemper adverterunt ad proprietatem locutionis. Improprietas autem non ampliari debet, ſed ad proprietatem reduci: alioqui quid mirum ſi augetur deceptio?*

I ſhall therefore ſay the leſſe in a known caſe, to what he brings out of them, *viz.* that one of them ſaith *in Terminis*, p. 125.

1. *That God is the Authour of ſin.* that they all ſay.

2. *God wills ſin*, that none ſay.

3. He

3. He *impels to it.*

4. Yea, *Forceth men to it.*

To the first then, p. 135. *That Sathan is judged to be the Authour of evil*, (whether of sin, or of punishment) one way, and God another way?

Answ. 1. I for my own part, do at no hand like it, that God should be said to be the *Authour of any culpable evil.*

But 2. A little Candor and *attention* in our *Anti-Zwinglian* to the *Phrase* which he sets upon the *Tenter-hooks*, for *racking*; would have served him to have interpreted it.

1. Of the *Authour of the evil of punishment, rather then of the evil of sin*, in the sense of the Prophet *Amos* 3. 6. *Shall there be evil in a City, and the Lord hath not done it?* *Zwinglius* his words lye as fair for the one, as for the other.

2. Or if at all of the *evil of sin*, yet not at all, as a *moral Authour*, so as the Devil is by way of *perswasion*, inward suggestion, infusing of malice, in which sense alone, any becomes the *Authour of sin*, to speak *properly.*

4. Is it credible, that *Zwinglius* will be understood of any other Authour or Cause, then as of a *non removens prohibens*, or then as of a *Causa per accidens*, a mere occasion, so as *fire*, if men stand too neere, is the *Cause of mens schorching their shins*, as a *Sword* is of a mans killing, when it is in the hand of a mad man. Just so as *Peter Martyr* explains himself in the like case? (c)

3. I have some reason to believe, that if he had met with harsh Phrases, in some Popish Authours, he would by no meanes, have made such a *Tragical Representation* of them. (d)

Secondly, About Gods *willing of sin.*

(c) *Si minus proprie loqui velimus, Deus poterit aliquo modo dici, aut initium, aut causa peccati, non propria quidem, sed ea quæ non removens prohibens appellatur Loc. Commun. Loc.* 13. §. 7. (d) *Medin. in* 1. 2. *q.* 79. *a. Ocham & Gabriel affirmant, quod Deus in rigore, & in proprietate locutionis est causa peccati.*

Answ. 1.

Answ. 1. How that is understood by Orthodox Writers, hath been often explained.

2. Let us but a little hearken how *Calvin* explains himself about it, against his Calumniator (Mr. *T. P's.* renowned Martyr *Castalio*, *Phil.* Chap. 3. p. 139.) *Respons. ad Calumnias Nebulonis.* p. 732. 1. *Calvin* will not grant God to will evil by it self, *i.e.* as it is *evil*; but in mens Crimes, Gods Judgements are resplendent, *as by the incestuous lying of* Absolom, *with his Father's Concubines he did punish the Adultery of* David.

He understands it in no other sense then the greatest School-men had, with applause understood it in the Church, before ever *Calvin's* eyes were open (*e*).

(*e*) See about this at large. *Thom. Bradward. de causa Dei Lib.* 1. *c.* 34.

Thirdly, About Gods impulse to sin, which he often objects against *Calvin*, Chap. 4. p. 44, 45. *& passim*, and against *Piscator*, Chap. 3. p. 133. *That God doth drive, or thrust men on unto wickedness.*

Si adhuc dicatur quod semper male sapit multis, dicere Deum qualitercunq; velle peccatum, pro certo verum est, & hoc forsan secundum Hugonem; non quia quod dicitur non bene dicitur sed quia quod bene dicitur non bene intelligitur. Utinam igitur acciperent Salem Sapientiæ, saperent, & intelligerent sapidam sano gustui veritatem, scirentq; nullum esse malum in mundo, quod non est propter aliquod magnum bonum, & forsitan propter aliquod majus bonum: cur ergo, &c.

Answ. 1. Neither of them understand it, in such a flagitious and unconscionable manner, as he would have his credulous *Readers* believe, that I hold it, *Phil.* Chap. 4. p. 42. and had in *Corrept. Correct.* p. 61. l. 2, 3. spoken (as he saith) something to that purpose, *viz. that as we put spurs to a dul Jade, to make him go faster*, so God doth stir up wicked men (or dull sinners, *such as are but slow at sinning of themselves*) *that they may sin so much the faster, or with more mettle, and become as it were, gallopers in the carrier of sinning; as if of themselves, they were not infinitely too fleet, but rather needed stirring up*; for in this case, who sees not, that this kind of *Impulsion*, would be all

:ogether a contrary inclination to the parties ſtirred up, and ntrary to the *ſcope*; for which, as any body may ſee and ıd, I brought the *Simile* of the *dull Jade*, to prove, that man, the *Simile*, would not be Authour of the *halting*, but of the *ing of the Horſe*.

2. But *Calvin* and *Piſcator*, as they explain themſelves, under-ınd it only of Gods natural *agency* of the act of ſin, and his)veraign *ordering and governing of ſins obliquity*. Heare them)eaking together in *Piſcator's* Aphoriſms, a true Epitome)f *Calvins Inſtitutions*. Loc. 6. Theſ. 3. Though God by his providence do govern ſin, yet he is not the cauſe, or Authour of ſin: becauſe he delights not in ſin, but doth rather abominate it: neither doth he ſin, or can he ſin, becauſe he neither commands ſin, nor perſwades to it, nor doth he infuſe any malice into ſinners, nor compel them unto ſin; and beſides, he directs all unto a good end.

3. Neither of them, nor the *Correptory Corrector*, in the *Simile* which he carps at, underſtand more, if ſo much, as his *Arminius* himſelf profeſſedly grants againſt *Perkins*, p. 176. *I anſwer, that I do by no meanes exempt from Gods efficiency*, the act which *is not, without ſin, committed by the Creature*; yea, *I profeſs openly, that God is the cauſe of all acts, which are perpetrated by the Creatures*; but that I do mainly deſire this, that that *efficiency* of God, may be ſo explicated, that nothing may be derogated, from the liberty of the Creature, nor that the guilt of ſin be not aſcribed to God: that is, that it may be ſhowen, that God indeed is the effector of the act, but only the permiſſor of the ſin; yea, that God is both the *effector and permiſſor of one and the ſame act*. Theſe later things are as much performed by *Calvin*, *Piſcator*, and thoſe who follow them, as I think any body will be able to prove the matter to be capable of.

Fourthly and laſtly, What hath been ſaid about other Phraſes, will ſerve for that of *Coaction*, unto which, add only;

Anſw. 1. Orthodox Writers uſe it very ſeldom.

Secondly, Whenſoever they do ſo, they do moſtly at the ſame time, acknowledge they ſpeak *improperly*: becauſe they underſtand it not of a *Coaction*, which deſtroyes the will of man;

(f) *Paræus* explains it well in his

man, but rather of such a one, as proceeds from the fierce *Impetus*, and *Inclination* of a sinners will (f).

defence of *Zwinglius* against *Bellarmine*. *Qui cogit, impellit, nempe invitos, & cum intentione peccati, is est causa peccati: Qui vero cogit impellit volentes, sponte ad opus malum ruentes, non intentione peccati, sed justi sui operis; is quidem per se causa est boni operis quod intendit, peccati verò causa vera & unica est ipse impulsus sponte peccans; ut si tu (& contra* T. P. *Cap.* 4. *p.* 42.) *equum ultro claudicantem impellas ad motum; tu quidem causa eris motûs, quia nihil nisi motum intendisti, claudicationis vero causa erit equus ultro claudicans, &c. in castigationibus ad Libros Bellarm. de Amiss. grat. & Stat. peccat.*

(g) *Bellarm. de amiss. grat. & statu peccati. Lib.* 2. *Cap.* 13. *Deus dicitur per quendam Tropum, imperare, atque excitare ad malum, præsidet ipsis voluntatibus malis, easque regit, gubernat, torquet & flectit, &c.* (h) *Alvarez Disp.* 23. 9. *Deus motione prævia efficaciter applicat voluntatem creatam, ut liberè & infallibiliter operetur, sicut etiam applicat alias causas secundas, ut naturaliter operentur.*

Thirdly, They speak not any thing so harshly, as *Bellarmine* himself doth, after all his wranglings against *Protestants*, when he saith, that God doth *draw*, yea, torture the will (g), against whom it will concern, Mr. *T. P.* not to be half so *invective*, as he is against *Calvin*, and the *Reformed*, lest he should prove *unthankful* unto him for most of the *Scriptures*, *Reasons*, *Authorities*, which out of him he hath produced in his *Correct Copy*, and in this his *Philanthropy*, in the matter of proving against *Calvin*, &c. that God is not the Authour of sin.

Fourthly, When they come to explain themselves, they do but deliver-in the current School- Doctrine of all the *Thomists* (h).

§. 3.

As to the third thing, *viz.* why I need not to deliver in any more *particulars*, by way of answer to what in my *Corrept. Correct.* I had brought in against his *Decachord Correct Copy*, p. 9. 10. against which he is extremely *Luxuriant*, *Phil.* Chap. 4. from §. 33. to p. 37. to the end; these *few Reasons* ought to *satisfie* any man.

First, It cannot be done, without needless Repetitions of what I have often upon several occasions delivered already.

2. Neither my self, nor any body else, need to be over sollicitous, what becomes of Dr. *Twisse's*, or of my *particular expressions*, when as otherwise our meaning in them, is sufficiently made known, so as none without *wilfulness*, can be *mislead* by them.

Thirdly, This *taske* hath abundantly, yea, *redundantly* been performed by many others. I'le name but a few of them, and those who may most commonly be had. *Calvin* against the *Libertines*. *David Paræus* in his *Castigations of Bellarmines Books*, *De amiss. gratiæ & statu peccati* (out of which *Cardinal's* writings for the most part all those *Catalogues* are drawn out, which fly up and down against *Zwinglius*, *Calvin*, *Beza*, *Zanchy*, *Ursin*, *Peter Martyr*, &c. *Gisbertus*, *Voetius*, in a select tract by it self, subjoyned to the first part of his *select Theological disputations*, entituled, *Methodus Respondendi excerptis & calumniis de Deo autore peccati*, p. 1119. &c. Pithy and acute Doctor *Ames*, *Tom.* 4o. *Bellarmini Enervati*, Cap. 2. *de causa peccati*. And above them all, voluminous Dr. *Twisse* in his full Answer to all that *Jacob Arminius vindic. Lib.* 2. *à* p. 27. *usque ad* 140. had challenged all the Orthodox to answer, and which under the following heads, *Bellarmine* had brought in against the *Protestants*, in fifteen Chapters of his second Book, *de amiss. grat. & stat. peccati*: wherein that *stomackful* and slanderous *Champion of Rome*, labours to prove, that they maintain,

1. That God is truly and properly the Authour of sin.

2. That God doth verily and properly sin.

3. That God alone doth sin, and not man.

4. That with the *Libertines*, they maintain sin to be nothing.

5. That the Opinions which he pins upon them, are against Scriptures, Fathers, and natural Reason.

6. He pretends to answer to all the Scriptures and Arguments which the *Protestants* bring for themselves.

Who ever can but be intreated to peruse any of these Authours, but especially the latter, upon these Arguments, will need no *Apology*, to be made by me for them, but will receive it for themselves.

Purius ex ipsis fontibus bibuntur aquæ.

Fourthly, I am well assured, that what I shall at this time omit to do, will, before long, to the ample satisfaction of all good Schollars, be fully performed by my Reverend & learned friend, Doctor *George Kendall*, in his answer to *Fur Prædestinatus*, which contains a *Catalogue*, as like to that which Mr. *T. P.* drawes out, Chap. 3. p. 132. &c. as if so be Mr. *T. P.* were *Fur Prædestinatus alter*, and his very second, pretend he what he please, in his *Asiatick* excursion to the contrary Chap. 3. p. 144. 145.

Fifthly, We have already very often seen, how basely he abuseth the *Correptory Correct.* contrary to his very Conscience; yea, very eyes: (a Book as were most fitting, like to be in any mans hand, into whose hands his should light, in which Book, as he saith, Chap. 4. p. 60. I call Mr. *Calvin* wicked *Calvin*, that I conclude *the necessity of railing*, p. 12. l. 4. 5, 6, 8.) now he that does thus shamefully wrest a writing, easie to be had, and to be read by all *English men*; how much more bold will he be with other Authours, not so easie to be procured? *Exungue Leonem.* Further searching into him, would but serve to discover the shame of his nakedness: of which, we have had enough already.

§. 13.

§. 13.

To what he hath about *Adams* inclination to sin, before the Fall, Chap. 4. §. 24. *He hath a strangely weak* and false assertion of A. *Rivet, in the Margin of his* 38. page, which he saith, *will prove unavoidably true*, viz. *that they who affirm an inclination to sin before the Fall, do lay all the fault of the sin, upon God the Authour of nature; since such an inclination cannot but be vitious, which yet must needs have been from God, if it were before the fall.*

Answ. 1. It is well known, that Learned Doctor *Rivet* could tell how to make very strong *Scholastick Arguments*, before Mr. *T. P.* did ever so much as peere in *Divi Luminis Auras.*

2. Possibly he might *blush*, had I leasure to show how many eminent Doctors in the Church, have used that Argument, as well as he.

3. He hath not, as yet, showed how *Adam* had, or possibly could have any thing before the Fall, but what he had from God, and *Ergo, if he had this inclination unto sin in him*, (and that prove but to be sinful, as I shall show presently) *before the fall*, it will follow inevitably, that God is the Authour of sin, or he is not the Authour of all that *Adam* had before the fall; and so he hath not enervated Dr. *Rivet's* Arguments; but whatever he declaims against others, who are innocent of it, he himself *maintains God to be the Authour of sin.*

4. Now that an inclination unto sin, which is as a weight-Plummet inclining, or as I may so say, ballasting the soul unto sin, is in it self sinful, I prove thus, That which comes from sin, and only tends to it, and is terminated in it, as it is such, that must needs be sin. But every inclination unto sin, doth so; *Ergo*, (*a*). The Apostle in effect, proves this Argument, when he showes us, that all sinful inclinations, or the *primo-primi motus* unto sin (as they be called) are under a prohibition, even before they be actually consented to, *Rom.* 7. 7. The Law

(*a*) *Aug. contra Julian: Lib.* 4. *Cap.* 1. & 2. *De concupiscentia, inquit, nihil boni agitur de ipsa, nihil boni agit ipsa, nihil boni concupiscitur ex ipsa, sed & malum est quicquid concupiscitur per ipsam.*

 Job 14. 4.

Law saith, *thou shalt not lust.* So *James* 1. 14, 15. and this was *Austins* Argument long since (*a*).

(*a*) *They be sharp words in* Austin, *in opere posthumo Lib.* 1. *adverſ. Jul. Cap.* 68. *Videant qui legunt utrum reſpondendum ſit homini, qui in tantam progreditur inſaniam, ut confiteatur malum eſſe peccatum, bonam eſſe dicit concupiſcentiam peccatorum, &c. Et quod intolerabilius dicitur, ad malam provocabat, & mala non fuit. Item. Lib.* 13. *de civit Dei, expreſſe aſſerit non potuiſſe eſſe concupiſcentiam peccati, ubi nullum fuit peccatum, quia non eſt nullum peccatum, ea quæ lex Dei prohibet non concupiſcere.*

2. If an *inclination* unto ſin, be not ſinful, then *Adam* was *miſerable*, before he was *ſinful*, or elſe (which I think no Child of God, acquainted with ſin, will dare to ſay) its no part of a mans miſery, to have inclinations unto ſin, *Rom.* 7. 24.

3. If the Image of God, according unto which *Adam* was created in true *righteouſneſs and holineſs*, whileſt he ſtood, preſerved him not from *inclinations* unto ſin, it was given him to no purpoſe; yea, (which is formidable to utter) man has the Devils Image upon him, as well as Gods; for luſtings unto ſin, are by our Saviour called the Devils *luſtings*. John 8. 44.

4. *Adam* before his fall, had ſomething to fight againſt, or elſe he was not to fight againſt inclinations to ſin. But how contrary is this to the ſweet Harmony which in the firſt *Adam* at his firſt *Creation*, was betwixt the *inferior* and *ſuperior faculties* of the ſoul (*b*)?

(*b*) *Aug. contra Pelag. Lib.* 2. *Cap.* 23. *Hanc obedientiam prius quam violaſſent homines, placebant Deo, & placebat eis Deus; & quamvis corpus animale geſtarent, nihil inobediens in illo adverſus ſe movere ſentiebant.*

5. If *inclination* unto ſin, be no ſin in its own nature, then it cannot become ſo by yielding unto it. No man ſins by yielding unto a good, or to an *indifferent ſuggeſtion*. If it be not fowl before I touch, my touch cannot make it ſo, unleſs my hands be ſo. If the *Tree* be not naught, the *fruit* cannot be ſo.

6. What

6. What sense can there be in it to imagine *Inclinations* unto sin, to have been in the first *Adam*, before his Fall, more then there was in the Angels, before they *left their first station*, Jude v. 6. or will he and his party, in the pure nature of Angels, as at first created by God, maintain *Inclinations* unto sin? what would this be, to use his own Phrase, *Correct Copy* p. but to maintain, that men and Angels too, were *betrayed by the guide of their youth.* (c) *Phil. Chap.* 3. *p.* 148, 149.

7. If *inclination* unto *sin*, before *actual sin* were no sin, what need he be shy of granting it to Christ, when he saith, p. 24. *that the Devil tempted our Saviour*, but could not possibly prevail, because he had not inclination to any the least evil? Sin only excepted, was not Christ in all things like unto us? *Heb.* 4. 15. I may suppose, by that time he hath studied his S. *Castalio*, his applauded Martyr more (c), he will with him maintain, that even Christ had inclinations to sin, or else (for that is the goodly Argument *Castalio* brings for it) he could not have been virtuous (d). If Christ (saith he) were *necessarily good, he was not good at all. Necessity excludes all choyce.* (d) *Seb. Castal. Dialog.* (e) Which he learned from *Pelagius*, who maintained it to have been in Christ, and in the very bodies of *glorious Saints*, after the Resurrection, *vide C. Jansen. Tom.* 1. *Lib.* 3. *Cap.* 7. *p.* 142, 143. and upon the very same grounds (e). *Aug. Lib.* 4. *Cont. Julian. c.* 2. *Itane habere tecum Libido, & amicitiam meretur & Bellum, ut abs te & expugnetur in te & defendatur adversum me? bellum vestrum latet, amicitia patet. Ex hoc quod patet, suspectum facis esse quod latet &c. quomodo vis ut arbitremur adversus aculeum te dimicare Libidinis cum libros impleas laude Libidinis?* (f) *Canon. Concil. Trident. Sess. quinta. Hanc concupiscentiam quum aliquando Apostolus peccatum appellat, sancta synodus declarat Ecclesiam Catholicam nunquam intellexisse peccatum appellari, quod vere & proprie in renatis peccatum sit, sed quia ex peccato est & ad peccatum inclinat* (g). *Armin Artic. perpend paragraph.* p. 18. *Inclinationem ad peccandum in homine ante lapsum fuisse, licet non ita vehementem & inordinatam. Sic Corvinus citante D. Walaeo contra Corvinum*, p. 254. 282, & *alibi edit. in quarto.*

8. *To maintain inclinations to sin, to be no sin*, is as pure a Pelagian (e), Popish (f), *Arminian* and *Socinian*, a tenent (g), as ever fell from the pens of any of those parties. And for all this goodly *Divinity*, I suppose my *Neighbour* is beholding to his great friend Dr. *Taylor*, who taught it him, in his Chapter of *Original sin.*

§. 2. I but against all this, he objects 1. p. 24. l. 4, 5, 6. *Had not* Eve *an inclination to the forbidden fruit, before she eat it? was it not fair to look on, and did not this incline her eye, &c?*

Answ. 1. She had an inclination, before she did *actually* eat it, but not before the *seduction of her understanding*, and the corrupting of her will had wrought in her, that *inclination*. *Austin* was wont to say, that as to the very first sin of all, *voluntas trahebat concupiscentiam, non concupiscentia voluntatem.* The corrupt will was a Shooing-horn to concupiscence, not concupiscence to the will. *Austin adverss. Julian. Pelag. opere posthumo, Cap.* 68.

Object. 2. *Ibid. L.* 30. 31 &c. *Whence was the sin, if there was no inclination? Not from* Eve *her self, who if she had no inclination, had no temptation from within: not from the Devil, whose temptations have no force, if contrary to all our Inclinations.*

Answ. 1. What if we should say, that we cannot tell how to answer these Questions? certain we are, that sin is come into the World, and that *Rom.* 5.12. by one man, instigated to it, by the Devils *temptations*, but not at all by God (*a*). But further, the Scripture being silent, we cannot at all tell. *Non sunt neganda aperta, quia non tenentur operta seu occulta*, plain things are not to be denied, because secret things cannot be known. We need not to seek after *crevices* and *wickets*, when the door is open. And this answer either satisfied his Learned Professor. *J. Arminius* himself, or then when he was about it, he durst give in no other, but withdrew his hand (*b*). It will become all *Christian Divines* well, to be more studious, how to get sin out of the World, then over tediously to dispute, how it came in at first.

(*a*) *Eccles.* 7. 29. *August ad Artic.* 13. *falsò sibi impositum. Si justitia, & pietate quis deficit, suo in præceps fertur arbitrio sua concupiscentia trahitur. Nihil ibi Pater, nihil Filius, Spiritus sanctus, &c.*

(*b*) *Armin. contra Perkins. p.* 98. *Ingredimur hic, Perkinse Doctissime, tractatum difficilimum, & vix explicabilem, mihi saltem Tyroni adhuc, et in istis apicibus Theologiæ sacræ non satis exercitato. Audebimus tamen aliquid*; but when now he should perform his promise, he flings up his pen, and makes a halt, as may be seen on the place.

2. Without

2. Whom this *Answer* contents not, as a very Learned Divine hath very well observed (*c*), they must fall upon the *absurdity* of a *Progressus in infinitum*, or of something *primo prius*, before the first, the very things so irrationally objected here, p. 24. against the *Orthodox*.

3. *Adam* and *Eve*, at first might have no *inclination* to sin at all, yet by God, according to what the condition of every Creature at first did require, being made not in an immutable but mutable condition, he was not naturally inclinable to fall, yet lyable to it, if he would so do. As it is possible for any one man to destroy himself, so as to become his own *Executioner*, (it is *Austins* Simile, in the very case before us) (*d*); yet I trow, all men have not inclinations to cut their own throats, a thing most abhorrent to nature. This possibility of *Adam's* falling, was a consequent of his being a Creature, *quà a Creature*, distinct from his Creator, but was not, as Mr. *T. P.* fancieth, p. 25. *ex sua natura*, a gift of God: yet it was matter enough for the Devil to work upon, who had unhappily before man, reduced his sinless possibility to sin, into the abhorred act of sinning, *Jude* 6.

(*c*) J. *Cameron. Defens. contra Epist. cujusdam viri docti, p.* 163. *Aio nullam posse dari causam primi peccati primi hominis præter Diaboli instinctum: cum esset is ita à Deo creatus ut mutabilis esset quî miremur si impulsu Satanæ dejectus fuit de gradu & statu: quid enim aliud dici possit? An hoc factum ideo quia cessit loco, qui ei se non præbuit cautum & consideratum? At hæc ipsa negligentia peccatum fuit, &c. Nulla peccati Adami in Adamo reddi causa potest, quæ non sit ipsa peccatum, quæque ipsa non aperiat fenestram novæ subinde quæstioni atque ita in infinitum.* (*d*) *Aug. Enchirid. Sicut enim mori est in hominis potestate cum velit, nemo est enim, qui non sese ipsum, ut nihil aliud dicam vel non vescendo possit occidere: ad vitam verò tenendam, non satis est, si adjutoria sive alimentorum sive quorumcunque tutaminum desint. Sic homo in Paradiso ad se occidendum relinquendo justitiam, idoneus erit per voluntatem, ut ab eo teneretur vita justitiæ, parum erat velle, nisi ille, qui illum fecerat, ad juvaret.*

Thirdly, It is therefore now most easie, for any man to see how impossible it is, that by our Tenents, who deny God to have made our first Parents, with so much as any in-

clination

unto sin, we should maintain God to be the *Authour of sin*, as he objects p. 25. and in like sort, he may as easily see how impossible it is for the *Adversary*, who maintains the contrary, to avoid the force of his own *Objection*.

§. 14.

To what he hath Chap. 4. p. 25, 26, 27. §. 25. *in his Plea for Infants*. He accuseth me of saying, That Infants are *harmless, notwithstanding original sin, and that none in the World, dying Infants, are damned* in his p. 39. But first, in my p. 9. which he citeth, there is not any such thing. And secondly if there were, it were not lyable to reproof.

Answ. 1. Both the things which I object. *Corrept. Correct*, p. 39. are plainly in so many words and syllables, in his *first uncorrect Copy*, which I followed, and unto which, I do there most expresly refer.

2. If the latter were not to be found in the Manuscript, which I objected, yet it is at large to be found in his *Sinner Impleaded* (a).

(a) *Sinner Impleaded, Chap. 3. p. 147.*

3. The former he doth, in this his *Infantile Plea* for *Infants*, maintain not to be lyable to reproof, and therefore he should not have blamed me, for laying an harmless Opinion (as he takes it to be) to his charge.

No truth shines clearer to me then this, that no man ever hath suffered, or ever shall suffer eternall death, for no other

4. In all this his *Plea for Infants*, p. 25, 26, 27. he doth either most shamefully mistake me, as if I would have blamed him, for maintaining, that Infants are *comparatively harmless*, and *actually* so, as to *any injurious thought, word or deed*: (I gave him small reason to make such a ridiculous *misrepresentation* of me) or else he doth, without any the least *hesitation*, maintain, that all Infants are *absolutely, originally*, and habitually so, *sin then that of* Adam; *(which in all his writings, he doth all along confound with Original sin)*.

from

from the *Birth*, the *Wombe*, and the *Conception*, and may for harmlesnes, be compared with *Job*, *David*, *Zachary*, *Elizabeth*, the *Philippians*, who all, as we know, were renewed by the spirit of Gods grace, to that *innocency and sanctity* which they attained to. And is this the condition of all Infants, who are free from *actual sin*? If so, first, what becomes of *Original sin*? † Is he not as highly a *Pelagian*, as *Pelagius* himself was, at his very first and worst setting (*b*) forth? Come not all his pleas for the innocency of *Infants*, from the *Pelagian* School (*c*)?

2. If Infants be altogether harmless, what becomes of Gods Justice in his signal punishing of very many of them, *Rom.* 5. 14. (*d*)?

(*b*) *August. Epist.* 106. *Peccatum Adami ipsum solum læsit & non genus humanum. Gelas. in Epist. ad Episcopos per Picenum, citante* J. *Latio Lib. de Pelagio Cap.* 11. *Cum in uteris matrum opere Divino creantur Infantes, justum non videri, quod factura Dei, sine ullis propriis actionibus cuiquam peccato nascatur obstricta. Parvulos sine Sacro baptismate decedentes pro Solo Originali peccato non posse damnari.* † No wonder, that Chap. 4. p. 27. L. 1. 2. he seems to make a mere nominal sin of it, when he saith, (according to others) *that they are polluted with that sin which is called Original, because it never was actually committed by them*, though for the covering of the shameful nakedness of that expression he presently subjoyned; (for expiation of which, their Saviour dyed.) *Ergo*, Infants had original sin, but now have none? (*c*) They maintained them to have *bonum inviolatæ inculpatæque naturæ. Aug. L. 6. Contra Jul. c. 1. Laudabilis esse sanctitatis et puritatis naturæ. Li. de peccato originali C. 4. Sanos esse propter quos alii medicum quærebant. Lib. de Nat. & Grat. c. 21. & Serm. 8. de verbis Apostoli c. 6. Sic Lib. 1. oper. imperfect. Contr. Jul. Infans est infucatâ primævitate felicior. bonũ felicitatis suæ vitare non potuit, nullum habes de actibus meritum sed hoc solum retinens quod tanti opificis dignatione possedit.* (*d*) *Aug. Lib. 2. posthum. contra Julian. Cap.* 110. *Quia ergo gravi jugo à die exitus de ventre matris puniti sunt parvuli, agnosce judicem justum & confitere originale peccatum. Punire enim nullius peccati meritum habentes, sicut etiam ipse consiteris, non potest sine eversione justitiæ. Et cap. 3. In illo gravi jugo quo etiam parvuli premuntur, quomodo est justus Deus, si nullus nascitur reus?*

(e) *Aug. de peccato Orig. Cap.* 29.

3. Why should they at all be baptized? what needs washing, if there be no filth? The whole need no *Physick* nor *Physitian*, but those that be sick (e)?

Qui quis humanam contendit in qualibet ætate naturam non indigere medico secundo Adam, *quia non est vitiata in primo* Adam, *non est in aliqua quæstione in qua dubitari vel errari salva fide possit, sed in ipsa Regula fidei, qua Christiani sumus, Gratia Dei convincitur inimicus.*

4. Because he is off and on, in the business of *Original sin* and that according to his principles, he knowes not what to make of it, is he not forced ever and anon to *interfere* with himself, like a *Satyr, to blow hot and cold*? doth not his *Sinner Impleaded*, contradict this his *Philanthropy*? Read part. 1. §. 28. p. 68. where he writes thus, As a *Leprosie* is the foulest of all Diseases, so sin is the foulest of all the *Leprosies* in the World. 'Tis so infectious a *Leprosie*, that it polluted the body of nature: under the bondage of this corruption, the whole Creation even groaneth, and (as it were) travelleth in pain. 'Tis so inveterate a *Leprosie* that it hath run in a blood (it is now) almost six thousand years; for as a great Piece of Ordinance does do as real execution at a very great distance, as an ordinary Pistol doth neere at hand: so the *Leprosie* of sin in *Adam's* Loins, hath every whit as foul an influence upon us, who are the latest of his posterity, as upon *Cain* and *Abel* the immediate fruit of his body. *Quo teneam nodo mutantem Protea?*

5. If all *Infants*, without any exception, are thus *harmless*, then the Children of *Turks*, *Indians*, *Jewes*, are alike holy with those of Christians, which is directly contrary to the Apostle, 1 *Cor.* 7. 14. *Else were your Children unclean, but now are they holy.*

Thus at length have I examined every material thing in this *inhumane Philanthropy* of *mine and the Churches Adversary*, and I have found them not to hold *weight* in the *ballance* of the *Sanctuary*: many *immaterial* by-things which he loves to be digressing upon, I have purposely omitted, not because I was afraid to answer them; but because I was ashamed so to do.

do. Their not *gravity*, but *levity*, made me to neglect them; the rather, because I think no *serious Reader*, is like to be any way *scrupled* by them, and that it will be easie for such an one, from what hath been said in this, and my *Correptory*, to satisfie himself fully.

I had thought to have said much more concerning Mr. *T. P's.* carrying on *Grotius* his design, against his *Castalionism*, and his but pretended *Melanchthonism*; but because I am, I cannot tell how, grown *voluminous* against what I did at first project, and some way promise, I must leave the further medling with those matters, till a more convenient time, they being matters *Historical*, and of fact, and not *Theological*, as to the matters debated: though indeed it be true enough, that our *Adversaries* make more adoe about them, and by them, carry on their designes more *successfully*, then by any Arguments which their whole *Arminian-Artillery* is any way able to afford them. *It* is high time for me to draw off to my 4th, and which *I'le* promise, shall be the last, as well as the least Chapter.

Chap. IV.

WHich gives-in Reasons for the *Resolution* of a total withdrawing from any farther medling with Mr. *T.P.* unless he speedily change his way of proceedings.

First, *I*, of any man in the World, have the smallest reason to expect to have any other returns from him, then such as shall argue his *rage* against me, his *wit* rather to evade, then to answer any thing that is *solid*, his cruelty in torturing of *Syllables*, and unwary *Phrases*, nay *bits* and *spits*, and very *dashe*- accents of words. And why should *I* be imployed farther against such *toyish* doings?

Secondly It is easie for any to discern that so *windy*, so *wordy* a man, will have the last word of any, who shall enter the lists with him. And in truth, if mere words may carry it, it is as fit for him to wear the *Garland*, as any man that I know; they be so fine, so pretty, and so sweet, many of them,

Vox est, & praterea nihil.

I cannot *out-voice him*, in a mere *Tongue-combat*.

Thirdly, If any more need to be said, and much better said then I have done, why blessed be God, blessed be God for it, there be yet in the Universities, and else-where, sage and Reverend Doctors enough, to do that. This work, as all the World may see, is not so proper for a mean *Rural* Minister as for men of their *place* and standing. They have more *grace*, *understanding*, *eloquence* Leisure, Books; for the managing of this cause then I have by a vast deal. I trust they will not therefore neglect the taking up of the *Bucklers* against him, if he will needs be again appearing upon a *Rhetorical Theater*.

Fourthly, If a *lavish tongue*, a broad *Conscience*, a *crafty insinuating Pate* can do it, all his *Proselytes*, and *favourable Readers*, shall be made to believe, that all that I have done, or ever shall be able to do against him, is not only in my own, or

in

in (that which is dearer to me, than my very life) *Truth's Defence*, but that it is much more *self-vindicative*, for some no slight or small personal *affronts*. For my own part, by an *obstinate* kind of silence for the future, I am resolved to cut off all the advantages, which in this kind he may take against me, that my labours in the Church, and for it, be not rather looked upon as *Corrosives*, then as *Cordial healing Medicines*. As I know the strength of my Adversarie, so I am indifferently well acquainted with the Arts and Interests of him (*a*).

I shut up therefore all, commending all my undertakings to Gods blessing, with a Profession, that I will *de futuro*, stick to that of the Apostle's, *Tit.* 3. 10. *A man that is an Heretick, after the first and second Admonition, reject.*

(*a*) *Basilius Epist. l.* 33. *Impossibile est ut literis nostris accusantium nos ora cohibeamus, imo credibilius est, nostris illos Apologiis irritari quoque, ut majora ac pejora contra nos machinentur.*

Brockhole, May 5*th*, 1657.

FINIS.

A Postscript.

I *Had no sooner sent away this* Dedicatory, *for the reasons expressed in it, to the* Sonne in Law; *but that very afternoon, a* Neighbouring Divine *acquainted me, (which till then, I was altogether ignorant of) of my Adversaries* publick appearing *against his most Reverend* Father in Law, *in a Book which he calls,* The Divine Purity defended; *as if any of his Adversaries had opposed that, who believe nothing so strongly as they do believe, that* God is holiness *and* purity it self, and holy in all his wayes and works, and that there is no iniquity in him. *Truly at first, it was some more then* ordinary griet *to me, that so great a man, and so cordial a friend, as Doctor* Reinolds *hath been to me, (and that as I take it, for no other reason, but that he reckons me among* Christs friends) *should in the midst of his most blessed imployments, meet with so much troublesom* interruption, *for any thing he hath written in my behalf, from so insolent a wrangler. Really, I can find no* lenitive *for this* sorrow, *but what I fetch from* the Sanctuary, *viz. from the hopes which I have, that he whose way is often to work* by contraries, *and to* bring light *out* of darkness, *will do me, will (which is a great deal better) do his Church much good by it. Upon occasion of this so masculine an opposition of so good and so* noted a Divine, *it may possibly be believed by the most;* 2 Cor. 4. 6.

First, That how modestly *soever Mr.* T. P. *did, at his first setting forth, appear to some lesse acquainted with him to be in his* Correct Copy, *that the heighth of his Spirit (as well then known to me as it is now) did then design, that that* Copy *should be as a* Gantlet *thrown down to the ablest Divines of the Nation, though at first necessary to be taken up by me, who shall ever have reason to professe my self to be the meanest amongst those* whom *God hath* called to be faithful. Primum in intentione, est ultimum in executione. *Who sees not now that his* Correct Copy, *and the things by which he hath since supported it, are just such* Commo-

 dities,

dities, *as ere while in our Neighbour Countrey, were the* first *and* second Remonstrantia Remonstrantium?

2. *Probably some now, who have but too unhappily symbolized with my Adversary, about my* Style *and* Temper, *may be convinced of their* mistake, *and be pleased to* read *me more, and* censure *me* lesse. *And truly, unless they can be perswaded to read all on both sides, and withall, to weigh all* Circumstances *as were fitting, I could heartily wish they would leave all unread,* Pauca respicientes facilè pronuntiant, sed non pronuntiant fæliciſſimè.

Thirdly, If Reverend Doctor Reinolds *(in* words *handled less* irreverently *then my self, but in very deeds full out as* irreverently *and* wantonly *) or any far meaner than himself, shall judge it* fitting to stoop *so low, as to return any thing more to the last* Scribblings *of my* Adversary. *First, I hope it will be no matter of grief unto them for to find that in my* first, *and in this* latter labor *of mine, I have according to my poor power, given them some no inconsiderable* hints *which possibly may somewhat lessen their pains. Secondly, I shall not in the least fashion, be* sollicitous *how they will use my* name or fame *which I set at a rate, ten thousand times lower then I do the truths which I have endeavoured,* pro meo posse, *to defend: and of which I am confident, none appearing for Dr.* Reinolds, *will be the betrayers. I am as* confident, as confidence it self almost can make me, *that that will never be verified in them, which* Luther *in his dayes complained of in some, that* Nunquam periclitatur Religio nisi inter Reverendiſſimos. *Thirdly, I will upon my honest word assure any body, that I shall be hugely well pleased, that any who shall take up the pen next against Mr. T. P. would write lesse sharply, if he judge that the fittest way to gain upon the gallant parts of the man, that (if God please) they may at least become serviceable to the Church. None shall be more joyful to have the Lord, rather than the Devil, adorned by his sins, would to God they were gracious, abilities.*

Luther.

Austin did use to say of *Pelagius*, that *Diabolus ab ipso cupiebat ornari.*

Fourthly, I take it to be a most Signal *and* Remarkable Providence, *that just at this time, the Book of Dr.* Kendall, *which I make mention of in this, part 2. p. 138. is come forth in answer to* Fur Prædestinatus *the first: Every learned Reader (say my adversary what he please to the contrary,) will easily be alle to discern, that with some very slight immutations, that Book containeth*

Dr. *Kendal, Fur pro Tribunali.*

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a full Answer to most what Mr. T.P. *aliàs* fur Prædestinatus, *the* second, *hath against* Reformers making God the Authour of sin. *However, there will yet I trust, be some use of my* Book, *both for that, First,* Dr. Kendall's *being in Latine, can only be for the use of* Scholars, *but mine being in* English, *may serve the* common man *too. Secondly, no occasion was vouchsafed to that Reverend Doctor, to touch upon many things which I have taken much pains about.*

Sixthly, I do even skip for joy, that those to whose turn it will fall next to deal against my Adversary, will not (I would not for 500 l. *they should be so put to it with* Transcribers, Printers, *and* Correctors, *as I have been) least Mr.* T. P. *make bold to play upon them, as well as he doth upon me* (*a*), *for* sad Greek, rueful Latine, incongruities even of English, *&c. I trust, I shall yet (do Mr.* T. P. *what he can to the contrary) meet with some* ingenuous Readers, *who for the very same Reasons which I mentioned in the Preface to the* Catalogue *of Errors, in my* Corrept. Correct. *will yet again pity me, and not punish me, for these, or any other* Typographical *errors, which every ordinary man will be able to amend.*

(*a*) Divine purity defended.

FINIS.

To the Candid Christian Reader.

WHen I Conſider into what *hands* theſe writings of Mine fell after they were out of my *hand* and *power*, I wonder not at the Long ſtop which was made at the *preſſe*, nor at the *Mutiplication* of errors there. But now having Reviewed all with my own eyes, if thou wilt but be pleaſed to pardon the *unuſuall* but *neceſſary* Length of this *Catalogue*, drawn up for to prevent *miſtakes*, I dare aſſure thee that thou wilt meet with very few errors any way diſturbing the ſenſe. But as to the neglecting ſometimes of Signes of *Interrogation* and *Admiration*, or as but to often omitting the *Italick Character*, and ſuch like ſmall matters, I think them not worth the while to trouble this *liſt* with them. They may be let alone for ſome *Joculary Adverſary* idly abuſing his Leiſure to make his games of.

Thine in the defence of Chriſt Grace, William Barlee.

Will-yard
Nov. 9th.

Errata. Firſt part of the Book.

In Mr. *Barnard's* Letter's, p. 8. l. 6. for *with*, r. which. p. 2. l. 30. for *in me*, r. *me in*. p. 4. l. 10. after Licenſe, r. to abuſe me, p. 10. l. 25. for *Grown*, r. *Gown*. p. 11. l. 3. for *meerly* r. *neerly*. p. 16. l. 6. for *his* r. *this*. and ſuch like faults often. p. 21. l. 11. inſert *the* after to, for *there* r. *here*, l. 27. after *ſung* r. *not*, l. 30. for *Clepſamminum* r. *Clepſammium*. l. 33. for brought r. bought, p. 27. l. 8, r. the Heb. thus.

לא נעתי ומצאתי אל תאמין
נעתי ולא מצאתי אל תאמין
נעתי ומצאתי תאמין

l. 21. *dele hand*. p. 28. l. 26. for *convina* r. *confina*, l. ult. for *notoriouſly* r. *notorious ly*, p. 29. for the miſtaken Hebrew and Greek ſee the texts of Scripture, p. 30. l. 12. for *the* r. *he*. p. 31. l. 1. for *as* r. *a*, p. 14. l. 4. after *half-witted* r. *as he ſaith*. p. 36. l. 27. r. תוכחת and after it. r. מוסר l. 30. r. *opinion a ſtreet* p. 38. l. 29. for *of that* r. *that of* l. 30. inſert, *they preach*, p. 40. l. 1. 2. 3. for השטדלות בדבר שוא r. p. 24. after *according* r. *to* p. 45. l. 5. for Αυτθεφθ r. Αυτὸς ἔφη, 46 l. 1. for *which* r. *what* l. 2. in Marg. r. *Athenis*, p. 53. l. 4. *à fine* for *put* r. *but*. p. 54. l. 1. ſo μοχμολύκειν . μοχμυλύκειον l. 31. in Marg. for non mihi r. non niſi. p. 55. l. 7. a fine, for any r. nay. p. 57. l. 26. for *aſſure* r. *ſure*. p. 60. l. 14. after *proteſtantes* r. *ADVOCATS*. p. 56. l. 3. r. *and not till then*. p. 71. l. 6. a fine for *quicking* r. *quickning*. p. 77. l. 9. for *drinted* r. *printed*.

In the ſecond part of the Book.

P. 1. 14. for *obſerved* r. *repeated*. l. 15. for *eight* r. *either*. l. 24. r. *ſeu De. ſcrolexorum*. p. 10. l. 8. a fine, r. *Arrian writes* l. 14. for *vitæ* r. *vivæ*. p. 11. l. 19. for *have* r. *having*. p. 12. l. 4. & 5. r. *Supercilious* p. 25. l. 8. for *ſexus* r. *pœnam*. p. 28 marg. l. 10. for *profero* r. *profectò*. p. 30. l. 2. dele *other's*. l. 15. for *had* r. *held*. p. 36. l. 17. for *adopted* r. *adapted*. p. 38. l. 19. r. *a man whom we may ſuſpect*. p. 40. l. 24. r. thus, *Adam* (*who, as he*

he ſaith, had without ſin, and before ſin, an inclination to ſin.) p. 4. l. 73. *fine*, r. *Irenſis*. p. 49. l. 5. r. the Heb. thus אלוני אלמוני. p. 52, l. 3. a fine for *Levar* r. *fevar*. l. 21. for *from* r. *for*. p. 55. l. 3. in Marg. a fine, for *verò* r. *verùm* p. 56. l. 1. 1. in Marg. for r. *Salvian* r. *Salmur*, l. 5. a fine for *hinc* r. *hi ne*, p. 57. l. 4. a fine dele *non* Ibid. l. 2. for *Deus* r. *Deum*. l. 5. for *permiſſion*. r. *permiſſor*. p. 60. l. 2. marg. r. *Tilen*. p. 66. in marg. for *orripiat* r. *corripiat*. p. 67. l. ult. for *had* r. *hath*, p. 63. l. 3. for *maſter-rowle*. r. *muſter-rowle* p. 77. l. 7. for *ſervice* r. *crevice*, p. 83. l. 5. a fine for *difficili* r. *difficilis*. p. 85. l. 3. in Marg. for *qua*. r. *quæ* p. 87. l. 2. for *rejected* r. *revinced*. l. 11. for *leaſt* r. *laſt*. p. 98. l. 6. for *expounds* r. *expands* p. 101. l. 8. a fine, r. for *if not alſo of all*, &c. p, 103. l. 8. a fine, for *more* r. *mere*. l. 6. a fine for *which* r. *with*. p. 104. l. 21. for *Subſtractum* r. *Subſtratum*. l. 23. after *more*, iuſert *of which I ſhall*, p. 126. l. 8, for a *halpeuny* r. *one* lb. ibid. for 150. r. 100. p. 127. 14. for *promiſe* r. *premiſe*. p. 132. l. 1. after *propoſed* r. p. 102. p. 145. l. 8. a fine for *habes* r. *habeus*.

Let this Quarter Sheet immediately follow the Poſt-ſcript.

b 60/19.c